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The letters of Saint Teresa

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THE LETTERS OF ST. TERESA

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Die 19 sept. 1919.

THE LETTERS OF SAINT TERESA

(Teresa Sanchez Çèpeda d' Avila y Ahumada 1515-1582)

A COMPLETE EDITION
TRANSLATED FROM THE SPANISH
AND ANNOTATED
BY THE BENEDICTINES OF STANBROOK

WITH AN INTRODUCTION BY
CARDINAL GASQUET 1846-

VOLUME I

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The Benedictines of Stanbrook desire to express their gratitude to the R.P. Grégoire de S. Joseph for allowing them to make use of his newly discovered letters of St. Teresa in the Spanish and his corrections from the autographs and notes. They also thank the R. Father Benedict Zimmerman and the Carmélites du Premier Monastère de Paris for permission to quote from their published works in the notes of this edition, as well as the Carmelite Nuns of Chichester for a fragment of a hitherto unpublished letter.

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MADE AND PRINTED IN
GREAT BRITAIN.

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ERRATA

Letter 3, December 7, 1563.
„ 47, June 4, 1573.
„ 61, June, 1574.

INTRODUCTION

THIS first volume of the *Letters of St. Teresa*, translated by the Benedictines of Stanbrook Abbey, is sure of a hearty welcome from those who love this great Saint. The letters of great people are the best revelation of their personality. This is particularly true of the letters of the Saints of God, who in their correspondence reveal the working of the Spirit of God in their hearts, in a way which their more formal works and treatises do not do so fully. Letters are obviously more personal and display the true spirit of the writer in action. In regard to the letters of St. Teresa it is true that they have long been known in various translations and editions, but any one who will take the trouble to compare the former translations with this present edition cannot fail to be struck with a great change for the better in the manner in which St. Teresa displays her wonderful personality. She appears to us, if one may use the expression, much more human and sympathetic.

The great master, Cardinal Newman, in his 'Historical Sketches',[1] thus speaks of the import-

[1] Introduction to *The last years of St. Chrysostom.*

ance of having a correct version of the correspondence of God's saints. The passage is so interesting that it is worth quoting at length.

'I confess to a delight in reading the lives, and dwelling on the characters and actions, of the Saints of the first ages, such as I receive from none besides them; and for this reason, because we know so much more about them than about most of the Saints who come after them.... This is why I feel a devout affection for St. Chrysostom. He and the rest of them have written autobiography on a large scale; they have given us their own histories, their thoughts, words, and actions, in a number of goodly folios, productions which are in themselves some of their meritorious works.

I do not know where else to find the daily life, the secret heart, of such favoured servants of God, unveiled to their devout disciples in such completeness and fidelity. Modern times afford some instances of the kind; St. Teresa is one of them....

I repeat, what I want to trace and study is the real, hidden but human, life, or the *interior*, as it is called, of such glorious creations of God; and this I gain with difficulty from mere biographies. Those biographies are most valuable both as being true and as being edifying; they are true to the letter, as far as they record facts and acts; I know it: but actions are not enough for sanctity; we must have saintly motives; and as to these motives, the

actions themselves seldom carry the motives along with them. In consequence, they are often supplied simply by the biographer out of his own head; and with good reason supplied, from the certainty which he feels that, since it is the act of a Saint which he is describing, therefore it must be a saintly act.... The biographer in that case is no longer a mere witness and reporter; he has become a commentator. He gives me no insight into the Saint's *interior;* he does but tell me to infer that the Saint acted in some transcendent way from the reason of the case, or to hold it on faith because he has been canonized.... On the other hand, when a Saint is himself the speaker, he interprets his own action; and that is what I find done in such fulness in the case of those early luminaries of the Church to whom I am referring. I want to hear a Saint converse; I am not content to look at him as a statue; his words are the index of his hidden life, as far as that life can be known to man, for "out of the abundance of the heart the mouth speaketh"....

Now the Ancient Saints have left behind them just that kind of literature which more than any other represents the abundance of the heart, which more than any other approaches to conversation; I mean correspondence. Why is it that we feel an interest in Cicero which we cannot feel in Demosthenes or Plato? Plato is the very type of

soaring philosophy, and Demosthenes of forcible eloquence; Cicero is something more than an orator and a sage; he is not a mere ideality, he is a man and a brother; he is one of ourselves. We do not merely believe it, or infer it, but we have the enduring and living evidence of it—how? In his letters. He can be studied, criticized if you will; but still dwelt upon and sympathized with also. Now the case of the Ancient Saints is parallel to that of Cicero. We have their letters in a marvellous profusion . . . .

These letters are of very various characters, compared one with another: a large portion of them were intended simply for the parties to whom they are addressed; a large portion consist of brief answers to questions asked of the writer, or a few words of good counsel or spiritual exhortation, disclosing his character either by the topic selected, or his mode of dealing with it. Many are doctrinal; great numbers, again, are strictly ecclesiastical and *ex cathedrâ*. Many are historical and biographical; some might be called state-papers; some narrate public transactions, and how the writer felt towards them, or why he took part in them. Pope Gregory's epistles give us the same sort of insight into the holy solicitude for the universal Christian people which possessed him, that minute vigilance, yet comprehensive superintendence of the chief pastor, which in a very different field of labour is

seen in the Duke of Wellington's despatches on campaign, which tell us so much more about him than any panegyrical sketch . . . .

A Saint's writings are to me his real 'Life'; and what *is called* his 'Life' is not the outline of an individual, but either of the *auto-saint* or of a myth. Perhaps I shall be asked what I mean by a 'Life'. I mean a narrative which impresses the reader with the idea of moral unity, identity, growth, continuity, personality. When a Saint converses with me, I am conscious of the presence of one active principle of thought, one individual character, flowing on and into the various matters which he discusses, and the different transactions in which he mixes. It is what no memorials can reach, however skilfully elaborated, however free from effort or study, however conscientiously faithful, however guaranteed by the veracity of the writers . . . .

When I read St. Augustine or St. Basil, I hold converse with a beautiful grace-illumined soul, looking out into this world of sense, and leavening it with itself; when I read a professed life of him, I am wandering in a labyrinth of which I cannot find the centre and heart, and am but conducted out of doors again when I do my best to penetrate within . . . .

Now, in the ancient writings I have spoken of, certain transactions are thoroughly worked out. We know all that happened to a Saint on such or

such an occasion, all that was done by him. We have a view of his character, his tastes, his natural infirmities, his struggles and victories over them, which in no other way can be attained.'

In regard to the present English edition of Saint Teresa's letters it may be noted that the translation offers an entirely new version, by the religious who has already given the fine English translation of Saint Teresa's *Way of Perfection*, *Interior Castle*, and the metrical translation of the Saint's *Poems*. To understand what has been done it must be noted that:—

The two principal collections of the Saint's letters were those made by Mary of St. Joseph, Prioress of Seville, and Father Gracian, of those addressed to them. Father Gracian said he had a portfolio of them 'three fingers thick'. Most, if not all, he left to his spiritual daughter, Doña Ramirez de Mendoza. She gave many of them to the convent of Discalced nuns of St. Jerome which she had founded at Madrid: of these, the nuns lost and gave away every one. Some letters she bestowed on the Discalced Carmelite Convent founded by her at Alcala, of which eighteen have been preserved. The eighty odd letters existing directed to Father Gracian can only represent a small portion of those received by him, as one of the depositions for St. Teresa's canonization states that she wrote to him every day during the per-

secutions. Mary of St. Joseph's collection contained fifty-seven. She took them with her to Lisbon and destroyed many of them as a precaution when Doria was trying to abolish St. Teresa's Constitutions for the nuns.

Of those addressed to St. John of the Cross, probably the most interesting of all, none remain. His contemporary biographer, Fray Marcos de San Francisco, declares that when seized by force by the Mitigated Friars at the convent of the Incarnation of which he was chaplain, (*Letter* of Jan. 16, 1578), St. John managed to escape from the room in which they had imprisoned him, and rushed to the sacristy where he kept St. Teresa's letters. These he tore into minute shreds lest the Mitigated should read them, taking the extra precaution of swallowing the most important. There is no doubt that the two Saints must have corresponded with one another during the four remaining years of St. Teresa's life, but no trace exists of their writings. Fray Antonio de San José relates that St. John of the Cross used to carry her letters about with him in a shabby pouch together with a copy of the Holy Scriptures, and that they were his mainstay on his journeys, but he found such comfort in them that he grew scrupulous, and one day he burnt every one of them.

Fuente does not think that more than a third of St. Teresa's letters have been found, and Father

Zimmerman believes that many more are extant. In some cases, people cut off the Saint's signature for a relic, and when the rest had been written by a secretary, it was no longer identified. She herself often asks her correspondents to destroy her letters, especially during the persecutions.

It was not until 1657 that the first 65 of St. Teresa's letters were published in Spanish; a volume containing 107 more was brought out in 1674. On June 23, 1757, the Very Reverend Father Pablo de la Concepcion, General of the Discalced Carmelites of the Spanish Congregation, charged three well-known Carmelite Fathers: Andrés de la Encarnacion, Manuel de Santa Maria and Tomas de Aquino with the duty of searching for St. Teresa's letters and making correct copies of them. They did so, and their manuscript with its valuable critical notes was deposited in the National Library, Madrid. Since then, one of their volumes and the half of another containing their corrections, also a dozen unpublished original letters of the Saint, have disappeared. Besides that, many of the autograph letters, such as those that were kept in the cathedral of Toledo, can no longer be found, while others have so deteriorated as to be illegible. In 1862, D. Vicente de la Fuente brought out his first edition of St. Teresa's Letters, considerably augmented: the last edition is dated 1881.

Of English translations, the first was that of

fourteen letters by Abraham Woodhead at the end of his Volume of St. Teresa's Works, published in 1675.

Canon Dalton brought out a collection of sixty in 1853. Father Coleridge S.J. published 'The Life and Letters of St. Teresa' in 1881 (Burns and Oates). He gives her life with her letters, but in most cases only part of the letters and often merely a summary of them.

Fuller notes have been given in this than in other complete editions of the letters and the history of the events of the Order printed at the head of letters when required, so that the reader can understand to what the Saint is alluding, follow the thread of events, and appreciate her great qualities as the head of the Reform. This history is translated from the Latin notes by Father Benedict Zimmerman O.C.D. to the Carmelite record of the Acts of the General Chapters: *Acta Capitulorum Generalium Ordinis Fratrum B. M. V. de Monte Carmelo. (Romæ, apud curam generalitiam,* 1912) so that it is both authentic and up to date. References have been given to St. Teresa's own books, the writings thus complementing one another. An account of the earlier foundations made by St. Teresa is given from the quaint and touching life of the Saint written by her faithful chaplain and squire, Father Julian de Avila. It will be found in the Appendix.

St. Teresa took possession of St. Joseph's, Avila, on August 24, 1562.

In 1566, the Father General, Rubeo, came to Spain: he authorized St. Teresa to make other foundations of nuns and two of friars, none of which were to be in Andalusia.

When in Madrid, in 1569, she wrote to King Philip, who from that time took her and her Reform under his protection. (*Letter* xviii). St. Teresa was made Prioress of the convent of the Incarnation in October, 1571.

Father Gracian took the habit on March 25, 1572. Troubles began about that time between the Calced and Discalced friars. In 1573, two foundations of friars were made in Andalusia without the General's knowledge.

Father Gracian received patents as Apostolic Visitor in September, 1573. A priory was founded at Seville, without leave from the General, Jan. 1574. In May, 1575, the General Chapter at Piacenza resolved to abolish the Reform. On Sept. 8. 1576, the Discalced held the Chapter of Almodovar. On June 18, 1577, the supporter of the Reform, the Nuncio Ormaneto, died. A severe persecution of the Discalced continued until they were constituted as a separate province on February 1, 1581.

St. Teresa always tried to persuade the friars to be perfectly open with the General and to consult

him before acting, showing him the obedience and respect due to him.

The Discalced acted under the authority of the Nuncio supported by the King, and to understand the difficult situation created by St. Teresa's reform stress must be laid upon Philip's resentment of any foreign interference with the religious Orders of Spain. He objected to the exercise of the authority of even the General and the Holy See.

It remains to be said that this Edition will give about 460 Letters in four volumes and illustrated with copious historical, &c. notes. The translation has been made from the Spanish of Don Vicente de la Fuente (Madrid 1881) with a few additional letters from other sources.

A. Card. Gasquet

Stanbrook

August 31, 1919.

SAINT TERESA'S LETTERS

I

PREFATORY NOTE

WHEN this letter was written, the Saint was still a nun at the convent of the Incarnation, Avila. Her niece, Maria de Ocampo, a school-girl there, had suggested the foundation of a convent of strictest observance and had promised a thousand ducats towards it. St. Teresa mentioned the project to her friend, Doña Guiomar de Ulloa, who took up the idea enthusiastically and obtained permission for the convent from the Carmelite Provincial, Angel de Salazar. St. Peter of Alcantara and St. Luis Bertrand also became warm supporters of the plan. When it became public, opposition arose in Avila which caused the Provincial to change his mind, but the Saint was encouraged to persevere by Father Ybañez, the Dominican, and Doña Guiomar and her mother applied to the Holy See for permission to found the convent. St. Teresa's sister, Doña Juana, came to Avila and started building a small house there as though for herself. Our Lord encouraged the Saint in a vision and St. Joseph appeared to her, promising to supply the money wanted to complete the building, of which promise she saw the fulfilment in the present of money from Lorenzo acknowledged in this letter. On the day after writing it, she was sent to Toledo, to comfort Doña

Luisa de la Cerda on the death of her husband: on the very day of her return to Avila, probably in July, 1562, Doña Guiomar received the Brief from Rome according permission for the new foundation of St. Joseph's. As the Provincial still objected, St. Peter of Alcantara persuaded the Bishop of Avila, Alvaro de Mendoza, to take the convent under his jurisdiction and it remained under the rule of the Bishops of Avila until 1577. On St. Bartholomew's day, 1562, the convent was founded; so small was it that St. Peter said it might well be called 'St. Joseph's,' for it reminded him of the cave of Bethlehem. The history of its foundation is given in *The Life*, chapters xxxii-xxxvi.

To explain the relationships mentioned, the reader should know that the Saint's father, Don Alphonso Sanchez de Cepeda, was twice married. By his first wife, Doña Catharina del Peso, he had one daughter, Maria de Cepeda, widow of Don Martin de Guzman who had died suddenly, leaving his money affairs in great confusion. She is named in this letter; later on she, too, died suddenly after having been prepared for her death by St. Teresa to whom it had been revealed. (See *Life*, xxiv, 24.) Juan, Jerome, and Pedro were sons of Don Alphonso's first marriage. By his second wife, Doña Beatriz de Ahumada, he had seven sons: Ferdinand, Rodrigo, (St. Teresa's favourite brother who, as a child, had started with her for martyrdom by the Moors), Lorenzo, Antonio, Pedro, Jerome, and Augustine: they were all now in the Indies. There were also two daughters: St. Teresa, and Doña Juana, married to Don Juan de Ovalle; she was brought up at the convent of the Incarnation under her sister's care.

Avila, December 30, 1561[1]

TO DON LORENZO, THE SAINT'S BROTHER, AT LIMA

Thanks for present of money, which is to be spent in the foundation of St. Joseph's. Family matters.

JESUS!

MAY the Holy Spirit ever be with your Honour! Amen. And may He repay you for your care and great promptitude in helping us all. I trust the divine Majesty that it will win you much merit in His sight as the sum sent arrived most opportunely for all of us, and has brought me personally great relief. I believe that it was God Who moved you to give me so much, as for a nun like myself, who, glory be to God, now thinks it an honour to wear a patched habit, what I received from Juan Pedro de Espinosa and Varona (as I believe the other merchant is called) was sufficient to keep me from want for some years.

I have already written you a long account of an affair which I could not avoid undertaking for several reasons and motives, which having been inspired by God cannot suitably be stated in a letter.[2] I will only say that, in the opinion of holy and learned men, I am bound not to be cowardly, but to do what I can to forward the project. It is question of founding a convent, to contain only fifteen nuns,[3] which number must not be increased,

[1] Fuente, letter i. *Obras de Santa Teresa*, Madrid, 1881.

[2] See *Life*, ch. xxxiii, 13, note.

[3] For the number of nuns in each community, see *Life*, ch. xxxii, 16. The autograph of this letter clearly gives fifteen.

they must live in strict enclosure which they must not leave, must see no one without keeping their veils down, and their lives must be founded on prayer and mortification. I have already explained this to you more fully and will give further details in the letter to be taken to you by Antonio Moran when he leaves.

Señora Doña Guiomar, whose letter to you I enclose, is helping me in the undertaking. She was the wife of Francisco de Avila, of the Sobrelijo family, which you may remember: he died nine years ago, leaving a million a year.[4] Besides her husband's entailed estate, she possesses another from her own family. Although a widow at twenty-five, she has not married again, but has given herself fervently to God and is far advanced in the spiritual life. For the last four years we have been closer friends than if we had been sisters, and although she has aided me greatly, giving me a large part of the income, for the moment she is without money, so that, with God's help, I must furnish the payment for what needs to be done and to purchase the house. With two dowries settled in advance, I have secretly bought a building but have no funds for the workmen required. However, relying solely on the trust that, since God wished the thing done He would provide for it, I have made arrangements with them. It seemed folly, but His Majesty intervened and instigated you to defray the expenses. What surprises me most is that you added an extra forty dollars, a sum of which I

[4] *Maravedis.* A *maravedi* was a small copper coin, worth a tenth of a penny.

stood in urgent need. I believe St. Joseph (to whom the convent is to be dedicated) would not let me lack them, and I know that he will repay you. The house, though poor and small, has fine views and grounds and the work is getting on.

The Bulls have been sent for from Rome, for though remaining in the Order we shall be under obedience to the Bishop. I trust God that the convent will render Him great glory if He allows the project to succeed, as I feel convinced it will because those who are to enter are fitted to give the best of examples, being chosen souls, distinguished for humility, penance, and prayer. Will you pray to God about it, for, with His help, by the time Antonio Moran leaves everything will be finished.

He came here and cheered me greatly by his visit; he seems loyal, straightforward, and exceedingly prudent. I was very glad to hear so many details about you, for indeed one of God's greatest mercies to me has been His making my brothers realise what this world is, so that they have chosen to live a quiet life. I know now that they are on the road to heaven: that is what I most longed to feel sure about and which has caused me constant anxiety. Glory be to Him Who has done it all! May He grant you grace to advance continually in His service, for as the reward is unlimited so should be our efforts to serve Him. We ought to make some little progress and increase in fervour daily, in token that, as is the fact, we are always at war, and must neither rest nor grow careless until victory is won.

All those by whom you sent us money have behaved like honest men, but Antonio Moran has done best of all. Not only did he sell the gold at a higher price (as you will see) but he came back all the way from Madrid to bring the sum himself, although he was out of health. However, he is better to-day; his illness was the result of an accident. Evidently he is genuinely attached to you. He also brought the payment from Varon and fulfilled all his commissions with great care. He came here with Rodriguez, to whom he has done much good. I will give the former a letter for you, as perhaps he may be the first to start. Antonio Moran showed me the one you wrote to him. Believe me, such solicitude on my account comes not merely from your own goodness but has been prompted by God.

My sister, Doña Maria, sent me the enclosed letter for you yesterday; she will write again on receiving the rest of the money. The sum reached her at an opportune moment. She is a good Christian and has been left with many difficulties. If Juan de Ovalle goes to law against her, it will ruin her children. His case is not as good as he imagines, though the property was sold very disadvantageously and was wasted. However, Martin de Guzman (may God keep him in heaven!) carried out his plans, and judgement was given for him, although unjustly. Now that they are asking for what my father sold (may he be in glory!) I have lost all patience. God deliver me from any share in a legacy, for one is bound to injure one's relatives! Indeed, it is wonderful to see a father

and son, or brothers, on good terms with one another, so I am not surprised at Juan de Ovalle's proceedings. In fact, he has behaved well, as for love of me he has desisted for the present. His character is a good one but it would be unwise to trust to that in this case: when you send him the thousand *reales* make him give a written pledge to hand over five hundred ducats to Doña Maria on the day he recommences proceedings.

Juan de Centura's houses are still unsold, but Martin de Guzman received three hundred thousand *maravedis* for them, which should in justice be returned to Juan de Ovalle, who with the thousand *pesos* you sent will be relieved of his difficulties. He can now live in Malagon, where he is at present, as he really needs to do; before it was impossible for him; hitherto he could only visit the place from time to time and then with great inconvenience.

He is very happily married. Doña Juana is so respected and so good that we ought to thank God; she has an angelic soul. I have turned out worst of all; in fact, you ought not to acknowledge such a person as your sister. I do not know why people are so fond of me. I am telling the simple truth. Doña Juana has passed through severe trials and borne them exceedingly well. If, without missing it, you could send her some money, do so at once, even though only a little at a time.

The sum you forwarded has been distributed as you wished, as you will learn from the enclosed letters. Torribia being dead, her husband gave her share to her children which was a great boon

for them, as they are very poor. The Masses have been said (I believe that some of them had been celebrated before the payment arrived) for the intention you named. I chose the best priests I could find: indeed, they are thoroughly zealous. I was touched by your having the Masses said for that object.

I am staying with Señora Doña Guiomar, from whose house I have despatched all this business. It has cheered me to be with people who talk about you. I came here by order of the Provincial[5] as companion to a nun of our community, a daughter of my hostess,[6] and I am the more glad to be here because I am at greater liberty for all I want to do than I should have been at my sister's home. We talk of nothing but God, and live in great retirement. I shall remain until I receive some fresh order, but this place is best for me on account of the matter I mentioned.

Now to speak of my dear sister, Doña Juana, who although last in the list is not last in my affections, I assure you, for I pray for her as heartily as I do for you.[7] I kiss your hands a thousand times for all your kindness which I am at a loss as to how to repay except by obtaining many prayers for our little boy. The saintly friar, Peter of

[5] Fray Angel de Salazar, Provincial of Castile. (See *Life*, ch. xxxiv, n. 2.)

[6] The hostess was Doña Aldonza de Guzman, mother of Doña Guiomar de Ulloa.

[7] Doña Juana de Fuentes y Guzman who married Don Lorenzo in 1556 and died on November 14, 1567. They had three sons: Francisco and Lorenzo who both married, and Stephen, probably the 'boy' referred to, who died young. Lorenzo's daughter Teresita came to Spain with her father and was brought up in Carmel by her aunt. She afterwards became a nun.

Alcantara, about whom I wrote to you, has taken the child under his special protection, as have the Theatines[8] and other persons whose prayers God will hear. May God make the boy better than his parents, for though they are good, I want something more for him! Write to me about him. Always tell me, when you write, how happy and united you and your wife are, for it is a great comfort to me.

As I said, when Antonio Moran leaves, I will give him a copy of the executary papers for you. I shall be most careful about them, but should they be lost on the journey, I shall continue to forward copies until they reach you. It was through the whim of a third person who was opposed to it that they did not leave before, so I will not explain the matter. I include in the parcel some relics in a reliquary of no great value. I kiss my brother's hands a thousand times for his present. If the medal had come in the days when I wore gold ornaments I should have coveted it very much, for it is extremely beautiful. May God preserve you and your wife to us for many years and give you a prosperous life! To-morrow is the eve of the year 1562.

As Antonio Moran came to see me, I was late in beginning this letter, or I might have said more. As he wishes to start to-morrow, I will keep the rest for another letter to be sent by my dear brother, Jerome de Cepeda. The delay will be so short that I do not regret it. Be sure that you read my letters. I have been careful to use good ink, but

[8] At that time the Jesuits were termed 'Theatines' in Spain.

I am writing very hurriedly and the hour is late, so that I cannot revise this. My health is better than usual. God grant that yours, both of soul and body, may be as good as I desire! Amen.

For want of time, I am not writing to the señores Fernando and Pedro de Ahumada, but will do so soon. You must know that several very devout persons who are aware of our secret (I mean this affair) consider it miraculous that you should have sent me so large a sum at such a moment. I trust that, if more is needed, God may move your heart to help me even though you should be unwilling.

Your Honour's very faithful servant,

Doña Teresa de Jesus.

LETTER OF ST. LUIS BERTRAND.[1]

Mother Teresa, I received your communication, and as the matter on which you consulted me seemed to tend greatly to God's service, I laid it before Him in my poor prayers and sacrifices, which has delayed my answer. I now exhort you, in His name, to arm yourself for this great enterprise, for He will help and favour you, and I declare, on His authority, that before fifty years have passed your Order will be one of the most illustrious in the Church of God. And may He protect you, &c.

Fray Luis Bertrand.

From Valencia.

[1] This letter, published by St. Teresa's biographer, Yepes, (Bk. II ch. i.) is supposed to have been written between 1560 and 1562, during which time St. Teresa was preparing to found St. Joseph's and St. Luis was at Valencia; he left for America at the end of that period.

LETTER OF ST. PETER OF ALCANTARA TO DON ALVARO DE MENDOZA, BISHOP OF AVILA

July or August, 1562[1]

To the most Illustrious and Reverend Bishop of Avila, whom may God make holy!

May the spirit of Christ fill the soul of your Lordship! I thank you for your blessing. My illness so increased as to prevent my acting in a matter greatly affecting our Lord's service, so, lest we should fail on our part, I send your Lordship a short account of the project. A person far advanced in the spiritual life has lately, instigated by sincere zeal, endeavoured to establish in this town a convent of very holy and perfect observance of the primitive Rule of the Order of our Lady of Mount Carmel.

She wishes, as the means of keeping up the discipline of this primitive Rule, to place the house under the jurisdiction of the Ordinary. Trusting to the great sanctity and kindness shown by your Lordship since our Lord made you her Bishop, she has carried on negotiations which, up to the present time, have cost her more

[1] St. Peter's plan for a consultation was not successful. Finally, mounting a mule as he was too weak to walk, he rode over to Tiemblo where the Bishop was staying, to persuade him to take the convent of St. Joseph under his protection and jurisdiction. However, it was not until St. Peter had taken him to the convent of the Incarnation for a personal interview with St. Teresa that the prelate consented and henceforth became her warmest friend and supporter. For St. Peter's letter of advice to the Saint about founding her house in poverty, see *Life*, p. xxxvi. He died four or five days after writing it and some time after, when people were trying to persuade her to have an income for her foundation, he appeared to her to warn her against doing so. (*Life*, ch. xxxvi, 20, 21.) He used to say that, next to the certainty of the truth of the Holy Scriptures and the doctrine of the Church, nothing was so certain as that St. Teresa's spirit came from God.

Ribera says that St. Peter's love of poverty made him write the letter on one sheet without leaving room for another word, though etiquette strictly required a large margin to be left blank.

than five thousand *reales*, and for which she has obtained a Brief. I think well of the undertaking and therefore beg of your Lordship, for love of our Lord, to protect it and consent to it, as I am persuaded that it would further the worship of God and the welfare of this city. As I am unable to visit you and beg your blessing and discuss the subject, you would be doing me a great favour by sending the Master Daza[2] and anyone else you chose to arrange the matter with me. I think, however, that he could be relied upon and the interview would be a great comfort and pleasure to me. I mean, that your Lordship might settle this affair with Master Daza, Gonzalo de Aranda,[3] and Francisco de Salcedo,[4] as they are known to you and understand the matter better than I do. In any case, I am quite satisfied with those who are to be the first to enter this convent; they are highly thought of, and I believe that the Spirit of God rests upon their leader. May His Majesty confer upon and preserve in your Lordship that same Spirit for His own glory and the general welfare of the Church! Amen.

Your Lordship's unworthy servant and chaplain,
Fray Pedro de Alcantara.

[2] *Life*, ch. xxiii. 6. Gaspar Daza was a very zealous cleric who founded a society of priests in the diocese of Avila who devoted themselves to saving souls. He was a loyal friend of St. Teresa and said the first Mass at St. Joseph's after having greatly helped the foundation. His body lies in one of its side chapels: that of St. Laurence which he had built for it. He witnessed for the Saint's canonisation before he died.

[3] Gonzalo de Aranda, a holy priest and warm supporter of St Teresa. He helped her with the foundation of the convent at Avila. He was afterwards chaplain to the nuns of Toledo. (*Life*, xxx, 18. *Found.* xv, 3.)

[4] Francisco de Salcedo, a nobleman of Avila, director of the Saint, who consulted him about her visions and other supernatural favours. Being timorous, he caused her great trouble by telling her they came from the devil. (Introd. to *Life*, p. xv, and ch. xxii, xxiii). On his wife's death, he was ordained priest and became chaplain to the convent at Avila.

II

Avila' Date uncertain[1]

TO SEÑOR VENEGRILLO

Receipt of corn and its payment.

SEÑOR Venegrillo... amos Garcia has brought the ten bushels of wheat. Will you kindly pay him for it as I have not the money. Señor Martin de Guzman will be obliged by your doing so and will repay you, which is the manner in which we usually settle matters of business.

Given on August 12.

Doña Teresa de Ahumada.

Be good enough to send me some small pigeons.

III

Avila, December 7, 1568[1]

TO THE MUNICIPALITY OF AVILA

Difficulties about hermitages built in the garden of St. Joseph's convent.

JESUS!

Most illustrious Señores,

AS we were told that no damage would be done to the aqueduct by the hermitages we have built, and of which we stood in great need, we had no idea that you would object to them, used as they

[1] This letter was first published by P. Grégoire. The signature proves that the Saint must have written it while still a nun of the Incarnation.

[1] This letter was first published by P. Grégoire.

are solely for the purpose of praising God, and set apart for prayer in which we especially beg Him that this city may persevere in His service. Since, greatly to our regret, you are annoyed by the buildings, we entreat you to inspect them. We are ready to sign any contracts, agreements, and promises of fines that your lawyer may require as security that no damage shall result from the hermitages at any time, as to which we were already resolved.

Should this not satisfy you, we are quite willing to have them pulled down, but we ask you to examine them first so as to see for yourselves that they are an improvement rather than a detriment. To avoid displeasing you, we would forfeit the pleasure they afford us, although, as it is wholly religious, we should regret losing it.

May our Lord ever watch over you and keep you in His service! Amen.

Your unworthy and most respectful servants.

The poor sisters of Saint Joseph's.

IV

Avila, April 18, 1564[1]

TO DON JUAN DE SAN CRISTOBAL, AT AVILA

A bill for ground purchased by the Saint.

TO-DAY, Quasimodo Sunday of this year 1563, has been ratified between Juan de San Cristobal and Teresa de Jesus, the sale of ground near the dovecote for the sum of a hundred ducats, free from taxes and duties. Payment is to be made as follows—ten thousand marks immediately; ten thousand more on the feast of Pentecost, and the rest on the feast of St. John in the present year.

In promise of which I sign. . .

V

May the Holy Spirit ever be with you! Amen.[1]

THERE would be no harm in my letting you know the full value of the service I have rendered you, so that you may feel bound to pray very earnestly for me. I may well do so, considering what I have suffered at seeing my life in writing and at recalling to memory all my miseries,

[1] Fuente, iii, 2. The signature of this and of many other letters has been cut off, no doubt by some devout client of the Saint. The ground purchased was for the hermitage containing the picture of Christ bound to the column by which many miracles were performed.

[1] This letter, written at the end of the *Life*, has neither name of addressee nor date. Father Zimmerman believes that it was written to Fray Garcia de Toledo. (*Life*, Introd. xvii.)

although I can truly declare that it has pained me more to describe the mercies God has shown me than to relate my offences against His Majesty. I have followed your directions about giving details on the condition that you tear up whatever you do not like. I had not finished reading over what I had written when you sent for it. Some matters may be ill explained and others repeated, as I was pressed for time and could not revise the manuscript. Please correct it and have it copied if it is to be sent to the Father-Master Avila, as my handwriting might be recognised. I am very anxious that he should be asked to read it; in fact, I wrote it with that intention, for it will be a great comfort to me if he thinks I am in the right path.

Now I have done all that lies with me. Will you do whatever you consider best and remember what obligations you are under to one who thus confides her soul to you. I shall pray to our Lord for your soul as long as I live, so will you hasten to serve His Majesty by helping me, for the book I send you will show how wise it is to give ourselves entirely, as you have begun to do, to Him Who gives Himself so completely to us. May He be for ever praised! I trust in His mercy that you and I shall meet where we shall see more clearly what immense mercies He has shown us, and that we shall praise Him together for ever. Amen.

(A cross here stands for signature)

This book was finished in June, 1562.

VI

Malagon, May 18, 1568 [1]

TO DOÑA LUISA, DE LA CERDA IN ANDALUSIA [2]

On the convent of Malagon, founded by Doña Luisa. The Saint begs her to send the 'Life' to Blessed John of Avila.

Jesus be with your Ladyship!

I WISH I had time for a longer letter. Expecting that I should have more leisure, I put off writing until the last day, for I start to-morrow, the nineteenth of May, but there has been so much to settle that I have not had a spare moment. I will write to you by Father Hernandez [3] and will tell him what you wish, although I have heard nothing from him since you left. Thank God, you have had a pleasant journey! We all prayed much for it here. May He grant the same success to the rest.

I am well, and like this town better every day, as do all the sisters.[4] There is no longer anything

[1] Fuente, 2.

[2] Luisa de la Cerda, the addressee of this letter, was the sister of the Duke of Medina. Six out of her seven children died in infancy and when, in 1561, she was left a widow by the death of her husband, the Lord of Aragon, she had fallen into a state of settled melancholy which threatened her reason and even her life. As a last resource, Fray Angel de Salazar had sent St. Teresa to her from the Incarnation to comfort her. (*Life*, ch. xxxiv. *Found.* xv, 2.) The Saint succeeded and a life-long friendship sprang up between them.

[3] Paul Hernandez, S. J., a founder of the Jesuit college at Seville.

[4] In obedience to the General, Rubeo's, command to 'found as many convents as she had hairs on her head', St. Teresa had founded one at Medina del Campo (*Found.* ch. iii. and Father Julian's account) and one at Malagon on April 11 of this year. A house near Valladolid had been offered for another by Bernardino de Mendoza, brother of

to be discontented with, and I am better pleased with the nuns from day to day. I can say that three out of the four who have entered are raised to a high degree of prayer and even to more than that. Should I leave them, you can depend upon their not falling into any kind of imperfection, especially considering the persons who would take charge of them.[5] ... May God keep the chaplain here for many years, for I can trust the nuns to him and the parish priest with no misgivings. He sends you his kind remembrances; I do not know how it was that you forgot to send him any greetings; however, I gave them for you, relying upon what you had already told me. We owe much to him.

I cannot understand why your Ladyship did not send my manuscript[6] to Master Avila[7] at once. For the love of God, delay no longer but let a messenger take it immediately, for they tell me he lives not more than a day's journey from you. To wait for Salazar[8] could only retard matters. If he is rector, he cannot visit you, much less could he call on Father Avila. Therefore, if you

the Bishop of Avila. (*Found.* x, 6.) Bernardino had died since and she was anxious to make the foundation, having learnt that his soul would remain in Purgatory until then.

[5] The next seven or eight lines are illegible. They probably referred to a confessor of the convent named Carleval.

[6] The manuscript of the Life, which Don Francisco de Soto advised the Saint to send to Blessed John of Avila.

[7] Blessed John of Avila, the Apostle of Andalusia, was born in 1500. The conversion of St. John of God and St. Francis Borgia was the result of his preaching. The testimony for St. Teresa's canonisation states that he knew her from her childhood.

[8] Gaspar de Salazar, S.J., Rector of the Jesuit college, Avila, confessor and life-long friend of the Saint.

have not despatched the manuscript, please do so immediately, for the delay seems to have been brought about by the devil and has distressed me greatly. The licentiate has also caused me much trouble. I had asked him to take the parcel with him: I believe the evil one objects to that Saint's reading it: I cannot tell why . . . Again I entreat your Ladyship to forward it at once and to do what I begged of you in Toledo. The matter is of more importance than you think.

Your Ladyship's unworthy servant,

Teresa de Jesus.

VII

Castle of Doña Luisa de la Cerda, Toledo,
May 27, 1568 [1]

TO DOÑA LUISA DE LA CERDA, ANDALUSIA

The Saint consoles her in her trials. Alonso de Cabria, the chaplain, and Carleval. Establishment of a small school at Malagon. Pressing request to send the 'Life' to Blessed John of Avila. Death of the Duchess of Medina.

Jesus be with your Ladyship!

TO-DAY, the feast of the Ascension, the licentiate gave me your letter. When I heard that it had come I felt very anxious until I had read it, not knowing what might be the contents. Thank God, you, Don Juan,[2] and all my friends are well!

[1] F. The original was formerly at the Carmelite convent of Talavera.

[2] Doña Luisa's son.

Do not let the rest trouble you—yet though I say so, I was troubled about it myself. I told the licentiate that he had behaved badly and he seemed very much ashamed of himself, but he certainly does not know what he wants to do. On the one hand, he wishes to be of service to you, of which he says he is very desirous as in truth he is, while on the other hand, he has not the energy. He is inclined to melancholia like Alonso de Cabria. But how contrary things are in this world! He who could serve you does not want to, and I, who want to, cannot! We mortals have to pass through worse trials than this, yet we never realise what the world is or wish to leave it. I am not surprised at your Ladyship's feeling unhappy. I have always been sure that you would have much to suffer, for you are unfitted by character to agree with every one. But since the matter concerns God's service, bear all patiently, and seek the Friend Who will not leave you solitary. No one here takes umbrage at your departure; on the contrary, people pity you. Try not to let your thoughts dwell on the subject; remember that your health is of importance to us. Mine has been exceedingly bad during the last few days, and would have been worse but for the comforts you had provided for me in this house. I needed them, for the heat on the journey so increased the pain I had when you were at Malagon that the doctors were obliged to bleed me twice when I arrived at Toledo. The pain in my head and shoulders prevented my being able to move in bed, and later on I took medicine. This has been the cause of my delay, which will have

lasted a week to-morrow, as I arrived on Friday. I shall leave feeling very much weakened, having lost a great deal of blood; still, I am well.

I have been very lonely without my dear lady and friend. May it all conduce to the service of God! Your servants and Reolin have treated me exceedingly well. I have been delighted at the way you have provided for my comfort here while you were far away: I earnestly beg God to bless you. I start on the journey well, but exhausted. The parish priest at Malagon[3] is to take charge of me; I am unspeakably indebted to him. Alonso de Cabria has made such friends with your steward that he did not wish to accompany me because he said the steward would miss him greatly. As I was in very good company and he arrived tired from his last journey, I did not insist. I must inform you that the steward does his work exceedingly well: people say they could not have believed it. Alonso de Cabria and the rest never cease singing his praises and Señor Hernando is also extremely pleased with him.

Carleval has gone: I believe he will not return. They say that our Lord chose Alonso de Cabria to work for the convent at Malagon, and that the hospital should pay the expenses, which is right, for Carleval's brother has come.[4] I assure you that I am delighted to leave him in charge, for, with the exception of Father Paul, I do not know of any director so capable.[5] It has been a great blessing.

[3] His name was either Juan Bautista or Gaspar de Villanueva.

[4] Carleval's brother was a mitigated Carmelite, well known for his virtues.

[5] Father Paul Hernandez, S.J., a member of the house of the Society at Toledo. Later on he became a consultor of the Holy Office.

He has reached a high degree of prayer, of which he has had much experience. He is very well satisfied, but you ought to provide him with a small house. As I have already written all this to you from Malagon, I will say no more. I hear great things about the Padre of whom I have been speaking.

The sisters are highly contented. We have arranged to leave a woman here who is very *theatine*,[6] and who will receive her meals from the convent, for as we must bestow an alms, let it be this. She will teach the little girls needlework gratis, at the same time instructing them in Christian doctrine and practical religion which will be very useful work. Father Carleval has sent for a boy and for Huerna (as they call him) to serve the nuns: he and the parish priest will teach them doctrine. I trust in God that great good will result. In fact, I am thoroughly satisfied, as you too should be.

Believe me, my absence will be no drawback to the fervour of the house, the nuns being already such good religious that, with such a confessor as the parish priest who will not neglect them, I trust God that they will make progress every day, as I have no doubt they will.

As regards the other chaplain, there is no one who will ask him not to celebrate the Masses.[7]

[6] She had probably been trained or was under the direction of the Jesuits.

[7] P. Grégoire de St. Joseph thinks that the original probably had : 'ask him to say the Masses for us.'

Would you kindly see that some one speaks to him about it. Father Paul is looking about for some one who will undertake to do so, but I should not like you to omit it. The steward says he will find the chaplain a place where he will be much better off, but as he has to comfort him, he does not like to mention the matter. I beg of you to do so also.

The third part of the payment has been made to the licentiate by Miranda. Will you kindly say who is to repay him lest the devil play some trick to make us lose such a man, as the evil one will if he can, knowing well what harm the licentiate will do him. Be sure of this and prevent the plot's succeeding. I have been so busy all day that they would not let me take charge of the matter; it is now late at night and I feel very worn out.

I am taking with me the saddle from the castle (I beg your Ladyship not to be vexed), and another good one that I bought here. I know you will be glad if I use it on my journeys, as it was useless here, and I shall at least travel with something that was yours. God grant I may come back on it! If not I will send it as soon as you return.

As I told you in the letter I left at Malagon, I think the devil is scheming to prevent Master Avila from seeing my manuscript. I hope he will not die before reading it, which would be a great misfortune.[8] I entreat your Ladyship, as you are so

[8] That the letter reached him is proved by his answer, dated Montilla, September 12, 1568, which is printed in the *Life*, Introd. p. xxi.

near him, to send it carefully sealed, by one of your messengers, to the Master Avila, with a strong letter of recommendation. He wishes to read it and will do so as soon as possible.

Father Dominic[9] has written asking me to forward the manuscript to him by express messenger directly I reach Avila. I am sorry, for I do not know how to decide because, as I told you, it would harm me greatly if certain persons were aware of it. For the love of our Lord, lose no time about it!

Keep up your courage when you travel through these strange countries; remember how our Lady and our Father St. Joseph journeyed to Egypt. I return by Escalona where the Marchioness[10] is now staying. She sent for me. I answered that your Ladyship had provided for my journey so that I need not trouble her for help, but that I would travel by that route. I shall not stop more than half a day if I can help it: I only go there because Fray Garcia[11] earnestly begged me to, saying he had promised I should, and it is not out of my road.

Señor Don Hernando and Doña Anna have called on me, besides Don Pedro Nino, Doña Margarita,

[9] Fray Dominic Bañez, Dominican, the great commentator on St. Thomas Aquinas, who after having taught philosophy at Salamanca was sent to the Priory at Avila, where he became St. Teresa's confessor and faithful friend. It was he who prevented the convent of St. Joseph's from being dissolved immediately after its foundation (See *Life*, ch. xxxvi, 15, and note). He was commissioned by the inquisitor Soto to examine the *Life*. (See *Life*, Introd. p. xxvi-xxx.)

[10] The Marchioness de Villena y Escalona.

[11] Fray Garcia de Toledo, Dominican, brother of the Duke of Alba.

and other friends. I have seen many other callers, which has tired me extremely.

The members of your household are exceedingly recollected and live in great seclusion. I beg of you to write to the Lady Superior; you realise now how much you owe her. Although she has sent me presents I have not seen her, having been in bed most of the time. I must visit the Mother Prioress[12] to-morrow, as she is very urgent about it.

I should not like to announce the death of the Duchess of Medina to you unless you have already heard of it, as doubtless you will have done when you receive this letter. I hope you will not let it grieve you. God has shown mercy to all who loved her, and still more to her, by taking her so soon, for one would a thousand times have preferred that she should die than live with the illness from which she suffered. She was so holy that she will live for all eternity. You and I shall join her, and this makes me resigned to be deprived of such a blessing. I kiss the hands of all my Señoras, as Antonia[13] does those of your ladyship. Remember me specially to Don Juan, for whom I pray a great deal. May His Majesty keep you in His care on my behalf and ever preserve you! Now, as I am very tired I will say no more.

Your unworthy servant and dependent,
Teresa de Jesus, Carmelite.

[12] Probably the Prioress of the Jeronymite nuns at Toledo, to whom the Saint afterwards gave letters of fraternity.

[13] Antonia of the Holy Ghost (de Henao), the first of the four orphans who took the habit on the foundation day of St. Joseph's, Avila. She afterwards became Sub-Prioress at Valladolid and was

They have already given the permission to our 'eternal Father'.[14] I am sorry in one way, yet in another I see that God desires it, and wishes you to suffer alone. The Father will write to you when he can find a messenger. I am giving his letter to Doña Francisca, warning her to be most careful of it. If I can find a bearer, I will write again from Avila. I forgot to mention that our Father has found a nun who is very well educated and who pleases him in other ways. She has but two hundred ducats, still, as there are so very few nuns and their needs are extremely pressing because the convent is only just started, I advised them to receive her. I prefer that to having foolish persons as nuns, and if I could find another like her I should admit no more. God be with you, my dear lady; I do not like ending my letter, nor do I know how I can go so far away from one thus dear to me, to whom I am so deeply indebted.

elected for the foundations of Granada and Malagon. She was now accompanying the Saint. *Life*, ch. xxxvi.

[14] Probably Fray Paul Hernandez, so styled by the Saint on account of his gravity.

VIII

Avila, June 9, 1568[1]

TO DOÑA LUISA DE LA CERDA, IN ANDALUSIA

Arrival at Avila after a trying journey. Good wishes for Don Juan's health. Renewed requests that the 'Life' may be sent to Blessed John of Avila.

Jesus be with your Ladyship!

ON the Wednesday before Pentecost I arrived here very tired indeed, for, as I told you, I was too weak to travel. We made the journey very slowly in the company of the parish priest[2] who was a great help to me, for he can turn his hand to anything.

One of my relations who has just returned from a voyage tells me that, as a child, he suffered from stone and that the waters of the place at which you are staying so completely cured him that the disease has never returned. I was very glad to hear such good news, as I trust our Lord it will be the same in Don Juan's case. God grant it may, as we are all praying here. I kiss the hands of Don Juan and of all my Señores.

I found that Doña Teresa, the Marchioness of Velada's daughter, had already entered this convent as a nun and is very happy. I spent last Sunday with the Marchioness de Villena who showed me

[1]Fuente 4. St. Teresa had returned from making the foundation at Malagon and had visited the Marchioness of Villena at Escalona. *Found.* ch. ix, 4, 5.

[2] Fray Juan Bautista de Villanueva.

every kindness, but as I need none except from my Señora, Doña Luisa, I cared little for hers. May God bring you back to me in perfect health and happiness!

I entreat you again not to neglect the manuscript for the reasons I explained, as it is most important to me.

As I left a long letter for you at Malagon and another at Toledo, this is simply to announce my safe arrival, so I will say no more. To-day is Wednesday.

Your unworthy servant and subject,

Teresa de Jesus.

IX

Avila, June 23, 1568[1]

TO DOÑA LUISA DE LA CERDA, IN ANDALUSIA

Further request that the 'Life' may be sent to Blessed John of Avila. The nuns at Malagon.

Jesus be with your Ladyship!

THE messenger is in such haste to leave that I do not know what I am writing: nothing but my longing to do so makes it possible. O Señora, how often I think of you and of your trials and pray earnestly for you! May His Majesty cure you and your friends quickly so that I may not be long apart from you! I think I should be satisfied were you only at Toledo. I leave Valladolid after St. Peter's day.

[1] Fuente, 5.

Since I have entrusted my 'soul' to you, will you return it safely as soon as possible, but not without a letter from that saintly man giving me his opinion of it, as you and I arranged. I tremble lest the Presentado, Fray Dominic, should arrive and find me in the act, as they say he is coming this summer.[2] For the love of our Lord, send me the manuscript as soon as that saint has seen it for you will have time to read it when I go to Toledo. Do not trouble about Salazar's[3] examining it, unless opportunity occurs: its return is more important.

They write saying that the nuns of your convent are getting on well and making great spiritual progress, as I can quite believe. Every one here thinks it a great blessing for them to have such a confessor:[4] the people here know him and, like myself, are astonished at the wonderful manner in which God has guided him to Malagon. I believe it was for the sake of souls, for they say he is doing great good there, as he has done wherever he has been. You may feel assured that he is a man of God. The neighbours have a very high opinion of the convent at Malagon and the friars are greatly pleased with it. May God allow me to return there with you! The sisters here have made extraordinary progress in perfection. They all kiss the hands of your Ladyship as I do those of Don

[2] Father Dominic Bañez having already approved of the Saint's visions did not wish her to continue consulting theologians and had asked her to send him the book directly she reached Avila. She did not wish him to know she was submitting it to Blessed John of Avila.

[3] Either Father Gaspar de Salazar, S.J., or the inquisitor, Soto de Salazar.

[4] Father Carleval.

Juan and the ladies. I have no time to say more. To-morrow being St. John the Baptist's day we shall pray very fervently to him for our patroness and foundress, as well as for our patron.[5]

Your Ladyship's unworthy servant,

Teresa de Jesus.

Kindly address your letters and the manuscript here, unless you prefer enclosing them to the Mother Superior.

X

Avila, June, 1568[1]

TO ALONSO RAMIREZ[2]

Plan for the foundation of a convent at Toledo.

JESUS!

May the grace of the Holy Spirit be with you!

I HAVE lately been nearer your neighbourhood and therefore in a more favourable position for transacting this business than I now am, as I left Malagon in May to come here. Our Lord who decreed it must have known it was for the best. Let us place all things, my wishes and yours, in His hands. Since they are all directed to His glory He will grant them the success He sees is best.

[5] Son of Doña Luisa.

[1] Fuente, 6.

[2] By advice of Father Paul Hernandez, S. J., Martin Ramirez, a merchant of Toledo, had written to St. Teresa offering to found a convent there, including the establishment of certain chaplaincies, observances, and solemnities, and his right to burial in the chapel. Meanwhile he had died, leaving the funds and arrangements in the hands of his brother Alonso Ramirez and his son-in-law, Diego Ortiz. (Found. ch. xv.)

I am sending a request to the licentiate, Juan Bautista,[3] parish priest of Malagon, who helped me in every way, both in spiritual and temporal matters, while I was there, for which our Lord has given him the capabilities. This priest will visit you on my behalf to consider your plans and to describe our mode of life, of which, having been our confessor, he knows all the details, so that we shall see what we are about in this important affair.

I believe he will not fail to render me this service. You can speak to him with perfect freedom as he is acquainted with all my plans and will discuss and arrange things as my representative. May our Lord take the matter entirely into His own hands and make you serve Him as I shall always pray that you may do!—indeed, I am bound to do this since learning from the Father-Guardian of what God has done through your means. You too are now under a stricter obligation to pray for the Father-Guardian.

Written at Avila, in the convent of St. Joseph, June, 1568.

[3] Father Juan Bautista de Villanueva.

A LETTER

Avila, June 28, 1568[1]

TO CRISTOBAL RODRIGUEZ DE MOYA

An answer to his proposal of founding a convent at Segura de la Sierra, Murcia, which his daughters were to enter. Praise of the Jesuits.

OUR Lord has brought into our convents persons who fill me with admiration and who put me to the blush. Indeed, we are bound to choose those given to prayer and suited to our life, for no one else can be admitted. As a rule, God gives them such contentment and joy that the place seems a paradise to them. There are many people who, if you met them, could testify to this, particularly some of the Fathers of the Society of Jesus who have been staying here, who, knowing me, could give personal evidence. They are my fathers, and it is to them, after our Lord, that my soul owes all the good it possesses, if it possesses any good at all.

One reason that attracted me to your daughters was that I knew they had been trained by these fathers, which is an additional motive for obliging you. I do not care to admit all devout persons to our communities, but only those directed by these fathers. Nearly all the nuns (indeed, for the

[1] F. 7. This letter, fragments of which have been published at various times, is not considered genuine by P. Grégoire. Rodriguez de Moya, a rich widower with three daughters wished to establish a Jesuit college and a convent of Discalced Carmelite nuns at Segura, in Murcia which his daughters were to enter. The college was founded but not the convent. One of his daughters afterwards joined the convent at Caravaca. See *Found.* ch. xxvii, 1.

moment I cannot remember an exception) have been their spiritual daughters, for such suit us best. As it was the priests of the Society who guided my soul, God has favoured me by implanting their spirit in our convents. If their Rules are known to you, you would recognise that we conform to many of them in our Constitutions which I drew up in virtue of a Bull from the Holy Father. Later on, when our Reverend Father General passed through Avila, he approved of them, and ordered that they should be observed in all the houses founded by me, that the fathers of the Society should preach in our convents, and that no Superior should be able to prevent it. They were also to hear our confessions if they chose. However, one of their Constitutions forbids this except occasionally, although they talk to us, advise us, and do us great good. Like your daughters, I wished to put this community under their direction and have endeavoured to do so, but I have learnt for certain that they will take the charge of no convent, were it even that of the princess, or they would have had the charge of many in this kingdom, so that it has been impossible to carry out my plan. Thank God, no other Order is so free to address itself to them and we shall never forego this right, nor can it be taken from us.

DOMINICAN LIBRARY SAN RAFAEL

Now, by the grace of God, houses of friars following the primitive Rule like ourselves are being founded in prayer and penance, and as our Very Reverend Father General has given leave for them, we shall be placed under their jurisdiction.

Seculars and friars are very anxious to join them and there are more than enough houses. However, if I learn that one can be built in your neighbourhood I shall perhaps found a community there, as I have both the power and letters patent for the purpose. Convents founded by me must be subject solely to the General and to the persons whom he may appoint. The great thing is that by God's help, the communities should always maintain their perfection. Believe me, I feel so strongly about relaxed houses where prayer is not practised that I have neglected no means of safeguarding what has been begun.

For love of our Lord, I ask you and your daughters not to forget me in your prayers. You must take all possible precautions in this matter. If it will render glory to God, let it be done: if not, prevent it. That will be the rule we shall follow here. . .

XI

Avila, July 6, 1568[1]

TO DON ALVARO DE MENDOZA, BISHOP OF AVILA

Various matters. Fray Garcia de Toledo.

ALL the sisters here desire to be very warmly remembered to your Lordship. For the last year we have been hoping that you would pay a visit to my señora, Doña Maria,[2] at Avila, as Don

[1] Fuente, 8.

[2] Doña Maria de Mendoza, sister of the Bishop of Avila.

Bernardino assured us that you intended doing, but it was not the will of God. May he grant that I may meet you where we may never part again! We recited the Psalters[3] this year upon the very day itself and will gladly do so in future. May our Lord ever have you in His keeping and preserve you to us for many years for His greater glory!

My señor, fray Garcia,[4] is very well, thank God! He is continually showing us kindness and becomes more holy every day. By order of the Provincial he has taken the office of novice-master —a very humble post for a man of his position. It was given him solely that his spirit and virtues might benefit the Order by means of the souls he trained. His humility in accepting the charge was most edifying. He is very busy. To-day is the sixth of July.

Your Lordship's unworthy servant,

Teresa de Jesus.

[3] Probably a foundation of some anniversary.

[4] Fray Garcia de Toledo.

XII

Valladolid, the end of September, 1568[1]

TO DON FRANCISCO DE SALCEDO, AVILA

The Saint introduces to him St. John of the Cross. Thanks for presents.

Jesus be with you!

GLORY be to God, after having written seven or eight unavoidable business letters, a short time remains for me to refresh myself by sending you these few lines telling you what a comfort yours were to me. Do not fancy you are wasting time by writing to me, for I need it occasionally, provided you do not repeat so often that you are growing old, which cuts me to the heart. As if the lives of young men were guaranteed! Please God, you will live until I die and then I shall ask Him to summon you promptly lest I should be without you in heaven.[2]

Will you kindly interview the father[3] and help him in that affair, for though small in stature, I am sure he is great in God's sight. We shall miss

[1] Fuente, 10.

[2] He died on Sept. 12, 1580.

[3] St. John of the Cross, whom St. Teresa had met in the spring at Medina, where she persuaded him to join the Discalced Carmelites (*Found.* iii, 16). He accompanied her to Valladolid where she taught him the observances of the Order: he was now on his way to Duruelo to found, with fray Antonio de Heredia, the first house of friars. He was born in 1542 and took the habit at twenty. He was Sub-Prior and novice-master at Duruelo, Rector of Alcala, and helped St. Teresa to reform the convent of the Incarnation by acting as confessor. After having been imprisoned by the Mitigated at Toledo, he founded several priories, governed the province of Andalusia and wrote his books

him very much here for he is prudent and well-suited to our mode of life, and I believe that our Lord has called him to the work. There is no friar that does not speak well of him as though but lately professed he leads a very penitential life. God supports him visibly, for though we have had some very trying occasions here (and I myself furnished those occasions for I was vexed with him at times) yet we have never seen any imperfection in him. He possesses courage, but not more than he required that God should give him to make him as resolute as he is in the matter. He will tell you all about it when he reaches Valladolid.

The six ducats you say you would give to see me seem a very dear bargain, but I would pay far more to see you—in fact, you are worth much more, for who sets any value on a poor, insignificant little nun who lives in poverty? *You*, who can give *aloja*[4] rolls, radishes, and lettuces from your own garden (and I know that you are the 'errand-boy' who brings us apples) would naturally fetch a higher price. The *aloja* here is said to be very good, but for want of Francisco de Salcedo we do not know what it tastes like and probably never shall.

I have told Antonia[5] to write to you as I have no time for more. Abide with God. I kiss the hands of Doña Mencia[6] and Señora Ospedal. God

on mysticism. In 1591 he was deprived of all offices by Doria for opposing the new government of the Order by the *Consulta* and the changes made in St. Teresa's Constitutions for the nuns. He died in 1591.

[4] A favourite drink in Spain at the time.

[5] Sister Antonia of the Holy Ghost.

[6] The wife of Don Francisco. Señora Ospedal was his servant.

grant the bridegroom's health may improve! Do not be so incredulous: prayer can do all things and your near relationship will help him. We in the convent will contribute our *cornadillo*.[7] May God answer our petition as He can do! Personally, I consider the bride's complaint the more hopeless, but God can cure it. Will you kindly assist Mary Diaz,[8] the Flemish lady,[9] and Doña Maria de Avila,[10] (to whom I long to write for I have by no means forgotten her) in praying for me and for this convent. May His Majesty preserve you to me for many years! Amen. I venture to say that the present year will not pass without my visiting you, as the Princess of Eboli is very urgent about starting the foundation."[11]

Your unworthy and sincere servant,

Teresa de Jesus, Carmelite.

I ask you again, as a charity, to speak to the father and advise him as you think suitable to his mode of life. The spirit of God has been given him, and his virtue, put to the proof on many occasions, has encouraged me greatly as I think we are making a good beginning. He is raised to a high state of prayer and has a solid judgement: may God bless him!

[7] A *cornado* is about the fortieth part of a penny: a *cornadillo* is worth even less.

[8] The Venerable Maria Diaz, well known for her sanctity. St. Peter of Alcantara used to say that Avila possessed three holy women: Mother Teresa, Maria Diaz, and Catalina Davila.

[9] Anna Wastels, wife of Matias de Guzman, who after his death entered the convent at Avila, where she was professed under the name of Anne of St. Peter; she died in 1588.

[10] Doña Maria de Avila, daughter of Anna Wastels.

[11] The foundation at Pastrana. (*Found.* xvii, 11, 12.)

XIII

Valladolid, November 2, 1568[1]

TO DOÑA LUISA DE LA CERDA, TOLEDO

Congratulations on Doña Luisa's safe return to Toledo. Thanks for having forwarded the 'Life' to Blessed John of Avila. Messages and news.

Jesus be with you, my señora and my friend!

FOR though Doña Luisa were to travel much farther away, she would still be that! I have told Antonia to write about all that is happening and of my bad health and the rest, as my head is in such a state that God only knows how I manage to scribble this; but I was so delighted at hearing that you and my kind friends had arrived that no wonder I made another effort. Thank God for it all: I have prayed much about it! It is a great joy to know that you are pleased with your convent[2] and with good reason, for I hear that God is served there very faithfully. May they be such good religious as to pay their debt to you, and may our Lord have you in His care for my sake and let me see you once again before I die.

As for the book, you could not have managed the matter better, so I have forgotten my rage with you about it. The Master Avila has written me a long letter;[3] he likes it all and only suggests that I should make certain points clearer and change some expressions, which can easily be done. Your Ladyship has performed a good deed; God

[1] Fuente, 22.

[2] At Malagon.

[3] A translation is printed in the *Life*, Introd. p. xxi, also in *The Letters of Blessed John of Avila*, by the Benedictines of Stanbrook.

will repay you for that and for the rest of your kindness and good actions on my behalf. I was overjoyed at receiving so favourable an answer, which is of great importance to me. It is clear by Whose counsel the book was sent.

I kiss the hands of Señor Don Juan and of these ladies as well as your own: you are heartily welcome, for I repeat that I am delighted at your return. Remember me kindly to Don Hernando, to the Señora Doña Anna, Alonso de Cabria, and Alvaro de Lugo. As you know, you must forfeit a little of your rank with me and gain in humility. Please God I may see you again! How I long for it! I am better in health and in every other way in your locality than I am here.

As for moving the convent, we must be careful about choosing a healthy site. You see what a state we are in here for want of that, although the house itself is most delightful. I am very glad you are presenting the postulant with some money, although there would never be want of room for any one recommended by you, as the whole house is yours. Before I had read your message to her, Doña Maria de Mendoza had asked me to say that she kisses your hands repeatedly. She is not here just now, but I will certainly tell her what you ask, which is only due to you. Let our father, the licentiate Velasco, know what you think best. Now, abide with God and may He make you all that I desire! Amen.

Written on the day after the feast of All Saints.

Your unworthy servant,

Teresa de Jesus, Carmelite.

LETTER OF BLESSED JOHN OF AVILA TO SAINT TERESA ACKNOWLEDGING THE RECEPTION OF THE 'LIFE'

February or March, 1568

May the grace of the Holy Ghost be ever with you! MADAM, you are welcome to our neighbourhood, for I trust our Lord that you will render Him more glory by your journey than you would have rendered by remaining secluded in your cell. So great are the needs of souls that others who in some degree realise their value withdraw from the continual enjoyment of God's caresses in order to win Him souls in which He may repose after having suffered so bitterly for them. May He in His mercy make you the means by which His precious Blood, shed for men, may not be wasted, but may be gathered up and may so bedew them that they may bear fruit on which He may love and delight to feed.

I wish you to feel at peace about the examination of your manuscript as, since persons of authority have read it, you are freed from all responsibility and I do not expect to discover anything that has escaped their notice.

As regards the hospital in which this lady is concerned I am doing my best, which consists in sending a highly capable person to visit the place to enquire into the matter and to let me know what is wanted, so that, God willing, the work may be better carried out. Write to him about it; I think you will find him useful.

May Jesus Christ be your only love, as, to fulfil your vocation of His faithful bride, He should be. I do not ask you to pray for me, as that same Lord will make you careful to do so.

Written at Montilla, April 2.

Your Ladyship's servant,

Juan de Avila.

XIV

Valladolid, December 13, 1568[1]

TO DOÑA LUISA DE LA CERDA, TOLEDO

Preparations for a foundation at Toledo.

Jesus be with your Ladyship!

I HAVE neither time nor strength to say much —indeed, there are very few people to whom I write with my own hand. Besides, I sent you a letter a short time ago and I am thoroughly tired out. My health is better in your part of the country, although (glory be to God!) I do not dislike the people here. But as my heart is at Toledo I wish my body were there as well.

What do you think of the way in which His Majesty arranges everything for my peace of mind? Blessed be His name, for He has brought it about by such devout souls that I believe it will render Him signal service! For love of Him, I beg you to try to obtain the licence. I think it would be best not to tell the administrator[2] that it is for me, but for a convent of Discalced Carmelite nuns, informing him of the good they do wherever they go. At least, thank God, we shall not forfeit this advantage through any fault of the Malagon nuns, and your servant will soon be with you again, for

[1] Fuente, 9.

[2] The Archbishop of Toledo, the celebrated Dominican, fray Bartolomeo Carranza, (former confessor of Queen Mary of England), having been thrown into prison on a charge of heresy by the Inquisition, the licence for the foundation of the convent had to be obtained from the administrator and the council. (*Found.* xv.) It is not known whether Archbishop Carranza was innocent or not. He died, a few days after he was set at liberty, in Rome to which he had been removed.

the Master does not seem to wish us to be long apart. God grant that it may be the case with you and the señores in heaven! I earnestly entreat their prayers. Write and tell me about your health; you are very lazy in rendering me that service. The sisters here kiss your Ladyship's hands. You would not believe how many indulgences and graces we have obtained for the foundresses of our Order; they are countless. God be with you! This is Saint Lucy's day.

Your Ladyship's unworthy servant,

Teresa de Jesus, Carmelite.

XV

Valladolid, December 28, 1568[1]

TO DOÑA INÈS NIETO, AT MADRID

On the admission of a postulant into the recently founded convent at Valladolid.

JESUS!

May the grace of the Holy Spirit be with you!

ALTHOUGH I have not written before, you may be sure that I have not forgotten you in my poor prayers to our Lord and that I shared your happiness. May He permit you to enjoy it in His service for many years for I hope your happiness will not impede this service, whatever obstacles may arise. For the so-called goods of this miserable life are impediments, and your having spent your past years for God will have repaid you by

[1] Fuente, 11.

teaching you to estimate things rightly and so to care nothing for what is fleeting.

As the prioress[2] here has had several interviews with Señora Isabel de Cordoba, whom she considers very devout, I managed to see the señora myself. She says that she is nearly related to Señor Albornoz[3] which is the reason I wished her to enter here. But as this convent is still unfinished and was founded by Doña Maria de Mendoza, a postulant whom we received must bring a dowry with her. Señora Isabel told me that Señor Albornoz had promised to help her if she became a nun, and I replied that I thought he would be all the more pleased to do so if she entered here. I could not, even if I wished, admit those without a portion on account of Doña Maria and the nuns. The community is small and very poor, and as many persons wish to join it, I should injure the convent by preventing the admission of postulants with money.

Señora Isabel told me that she owned some property but the lawyers declare that it cannot be sold. Were there any means of arranging its sale, I would do my best about her entry even though she brought less than others might, for I wish to oblige you and Señor Albornoz, as indeed I ought. I ask him to remember me in his prayers, as I, miserable wretch as I am, remember you in mine.

May our Lord repay you on my behalf for the statue! You owed it to me. Please keep it very carefully until I ask for it when I have a more

[2] Mother Isabel of the Cross, a nun from the Incarnation.

[3] Husband of Doña Inès Nieto and steward to the Duke of Alba.

settled home in some convent where I can enjoy it—and do not forget me in your prayers.

May our Lord grant you all the graces I ask for you! Amen. This is Holy Innocents' day.

Your unworthy servant,

Teresa de Jesus, Carmelite.

XVI

Valladolid, January 9, 1569[1]

TO DIEGO ORTIZ, CITIZEN OF TOLEDO

The Saint congratulates him on his project of founding a convent at Toledo and promises to make the foundation herself.

May the Holy Ghost ever dwell in your soul and fill you with His holy love and fear! Amen.

DOCTOR Paul Hernandez writes telling me of your kind and charitable project of founding a house of our holy Order. I do not doubt that our Lord and His glorious Mother, my Lady and Patroness, have inspired you to perform so good a work, which I hope will render great service to His Majesty and draw down upon you many spiritual graces. May He bring this about as I and all the nuns here beg of Him! In future the whole Order will pray for you. It is a great consolation to me, and I wish to make your acquaintance so that I may offer myself to you as your servant as henceforth you must consider me to be.

Since our Lord has been pleased to preserve me from the fever, I shall arrange to leave this house

[1] Fuente, 12.

in a satisfactory state as soon as possible, as I think that, with God's help, it will be shortly. I promise to lose no time nor to take any notice of bad health even should the fever return, so that I may start without delay. Since you are doing all, it is only fair that I should take my part which amounts to nothing, and that I should bear a little trouble. And indeed, we should seek naught else, for we claim to follow Him Who, far as He was from deserving them, passed His whole life in bearing troubles.

I expect to gain in more than one way from this foundation, as from what my Father Paul Hernandez writes it will be an immense gain to make your acquaintance because it is by the prayers of others that I have been sustained in the past, so that, for the love of our Lord, I entreat you not to forget me when you pray.

God willing, I expect to reach Toledo after the second week of Lent at the latest, for although we shall soon leave Valladolid I shall call in passing at the convents which, with God's help, have been founded during the last ten years and I must stay a few days in each. I shall remain as short a time as possible since you desire my presence, although the matter is so well arranged, indeed accomplished —that I shall have nothing to do but to inspect the convent and thank our Lord. May His Majesty have you in His keeping and grant you the long life, health, and grace for which I ask! Amen. To-day is the ninth of January.

Your unworthy servant,

Teresa de Jesus, Carmelite.

XVII

Valladolid, February 19, 1569[1]

TO ALONZO RAMIREZ

Cause of the delay in the journey to Toledo. Encouragement in the difficulties likely to arise.

JESUS!

MAY the Holy Spirit be with you and reward you for the comfort your letter brought me! It arrived while I was anxiously searching for a messenger to take my news to you, for it is only right that I should pay you every attention. I shall be rather later in starting than I expected although I do not think that I have wasted an hour, in fact it is not a fortnight since we entered this new convent, which we went into in procession with great solemnity and devotion.[2]

Since Wednesday I have been staying with the Señora Doña Maria de Mendoza who was too ill to see me before, although I had several matters to discuss with her. I expected to remain only for a day, but what with the cold weather, the snow, and the ice, travelling seemed impossible, and I am still here to-day, Saturday.

Please God, I shall leave without fail on Monday for Medina, and, much as I wish to hasten my journey, I must stay there and at St. Joseph's at Avila for a fortnight longer to settle some business,

[1] Fuente, 13.

[2] The foundation had been made on August 15, 1568, but the house given by Don Bernardino proved so unhealthy that the nuns, on Feb. 3 of this year, moved into another provided by Doña Maria de Mendoza. (*Found.* x.)

so I shall probably arrive at Toledo later than I promised. You will forgive me, for you will see by my account that I cannot help myself and the delay will not be long. Please do not purchase the house before I arrive, for I wish it to be suited to us since you and your brother (may he be in glory!) are giving it.

As regards the licences, with the help of heaven I hope to get the king's easily. There may be a certain amount of worry about it, as I know by experience that Satan cannot endure our houses and always persecutes us, but God is all-powerful and the evil one goes off with a broken head.[3]

We had a great deal of trouble here from the leading men of the city but it is all over now. Do not suppose that you will have to offer God no more than you have planned; you will have to give Him much more. He rewards good works by sending us an opportunity for greater ones. It is nothing to give coppers—they cost us little—but when people stone you and your son-in-law and all of us who have taken part in the matter, (as they nearly did in Avila when St. Joseph's was founded), then the project will succeed, and I believe that neither the convent, nor we who suffer in the cause will be any the worse for it, but will gain greatly. May God direct the whole affair as He sees best! Do not feel at all anxious. I am sorry that my Father[4] has left Toledo; if necessary we will try to bring him back. The fact is, the devil is beginning his tricks already. Thank God, Who will not fail us if we do not fail Him.

[3] Literally: 'he goes off clapping his hands to his head'.

[4] Father Paul Hernandez.

I very much wish to meet you, which I expect will be a great consolation, and I can then thank you personally for your kind letter. Our Lord grant that I may find you and your son-in-law in good health! I earnestly entreat you both to pray for me; think how I need it, travelling on such roads in extremely bad health, although the fever has not returned. I will and do remember what you asked of me, as do the sisters. They all beg a share in your prayers. May our Lord have you in His care! To-day is Saturday, February 19.

Written in Valladolid.

Your unworthy servant,

Teresa of Jesus, Carmelite.

Please forward the enclosed letter to Señora Doña Luisa,[5] with many kind regards from me. I have not time to write to Señor Diego de Avila,[6] for I have not even been able to write personally to my dear Señora Doña Luisa. Tell him about my health and that I hope God will let me see him soon. Do not be anxious about the licences, for with God's help I hope all will be settled very satisfactorily.

[5] Doña Luisa de la Cerda.

[6] Probably Diego Ortiz.

XVIII

Madrid, early in March, 1569[1]

Fragment of a letter to Philip II, containing a warning received by the Saint during prayer.

. . . Remember, Sire, that Saul was anointed and yet he was rejected . . .

XIX

Toledo, March, 1569[1]

TO DOÑA MARIA DE MENDOZA

A letter of condolence. The foundation at Toledo.

JESUS!

May the Holy Spirit be with you!

I HAVE made this journey with a very heavy heart, for I deeply regretted leaving Valladolid after receiving a letter from his Lordship the Bishop stating that you were undergoing a severe

[1] While passing through Madrid on her way to make a foundation at Toledo, St. Teresa gave the King's sister a letter for him containing advice received by her from God concerning Philip's most secret thoughts. Nothing remains of it but the fragment given above. Much impressed by it, Philip exclaimed: 'Why can I not see this woman? where is she?' Search was made, but the Saint had left the city. Later on, Isabel of St. Dominic told her that after holy Communion the thought of a certain person always presented itself to her and she believed she heard our Lord say: 'My daughter, I wish him to be saved.' St. Teresa replied: 'The same thing happens to me. Pray for him, for God wishes it. That person has passed through great trouble and has more to come.' This was Philip II, who after a long and painful illness died a Christian death. St. Teresa often wrote to him and used to call him jokingly: 'My friend the King'. He took her and her Reform under his special protection and obtained the separation of provinces for it from the Pope. (*Œuvres*, iv, p. 154.)

[1] Letter xix. Fuente, 14.

trial, although not explaining what it was. Had it not come on the eve of my departure, I would not have left you in such trouble; however, it has had the great advantage of leading me to pray much to our Lord for you. I do not know why I fancy that your trial may be connected with the Administrator's opposition to the Lady Abbess. The idea consoled me, for although it would be a cross, God might permit it for the benefit of her soul. May it please His Majesty to dispose of matters as I beg of Him!

I was very glad to hear that your health is excellent. Oh, if only your self-control equalled your control over others, how little would you care for the world and all its troubles! My only fear is lest they should make you ill. As messengers often come here, please let me know the details of the affair about which I am deeply concerned.

I arrived here in good health on the eve of Lady-day. Doña Luisa was charmed to see me. We often talk of you which gives me no small pleasure, for as she is very fond of you she never tires of the subject. I can vouch for your reputation here being so good that God grant your actions may correspond to it, as every one calls you a saint and praises you continually. Thank God you set them so good an example. And how do you think you must do so now? By bearing the many crosses by which our Lord begins to fan the love for Him which He has lit in your soul in order that it may enkindle others. So that I entreat you to take courage: think of what our Lord suffered at this time. Life is short; our trials last but a moment.

O my Jesus, how willingly I offer Him my separation from you and the absence of the news about your health for which I long!

My founders in this city are very well-disposed; we are now busy procuring the licence. I wish to leave shortly and if the authorisation is given us soon I think all will go well. There is much that I should like to say to my Señora Beatriz and the countesses. I recollect my angel, Doña Leonor, particularly well;[2] may God make her His servant! Please remember me to Father Prior of San Pablo, also to Father Provost.[3] The Father-Provincial of the Dominicans is preaching here; he is very popular and with good reason. I have not spoken to him yet. May our Lord have you in His keeping for me and preserve you to us for many years to come!

Your Ladyship's unworthy servant and subject,
Teresa de Jesus, Carmelite.

[2] Probably members of Doña Maria's household. Great ladies of the time held a kind of court of *criadas*—ladies in waiting, pages, servants, etc.

[3] Prior of the Dominicans at Valladolid, and Provost of the Professed House of the Jesuits.

XX

Toledo, October 19, 1569[1]

TO SIMON RUIZ, CITIZEN OF MEDINA DEL CAMPO

Congratulations on his niece entering the convent. On poverty.

JESUS!

May the Holy Ghost ever be with you! Amen.

THE Mother Prioress and other people had already written telling me how well the matter had succeeded, for which may our Lord be for ever praised! It has greatly consoled me, especially the good news from Mother Prioress about Isabel of the Angels.[2] May our Lord ever have her in His keeping as well as Sister (Mary of) St. Francis,[3] since He already fills them with spiritual joy!

No wonder the affair raised devotion and remark, for such is the world on account of our sins, that few who think their means will enable them to live in it with ease embrace our Lord's cross, yet they

[1] Fuente, 15.

[2] Isabel of the Angels, who had just entered the convent at Medina, was an orphan and had been brought up by her uncle Simon Ruiz Embito. She was rich, beautiful and frivolous. Converted by a sermon, she and her maid, Maria de Baraona, became Carmelites. With the exception of Simon Ruiz, her relations opposed her vocation and on her deciding to bestow her fortune on the convent they demanded in exchange the patronage of the church. As the nuns objected, St. Teresa removed Isabel to Salamanca where she was professed. She was saintly and mortified; she died in 1574. (See letter of June 15, 1574.) Her desire for crosses made her, when reciting the Divine Office, pass hastily over the words: *Quando consolaberis me?*, lest she should receive consolations instead of trials. (*Found.* xii.)

[3] The servant of Isabel of the Angels. She was at Alba de Tormes when St. Teresa died.

find a far heavier cross in the world. From what I hear, I believe that the Medina news will benefit us here. I sincerely rejoice with you and Señora Doña Maria, whom I beg to pray for me.

That your niece should realise the truth proves that she has lived in good company. As for the rest, there is no doubt that whenever our Lord's service is concerned the devil strives to work his will under false colours. He has been very busy here, and there appears to be some foundation for what he urges people to say. They fancy that our convents, being supported by alms, may suffer if wealthy persons are known to have helped them. It might be so for a short time, but the truth would soon become apparent. However, the question is a grave one and cannot be settled at once. Glory be to God that all has succeeded so well! May His Majesty allow you to enjoy it for many years and may you build a dwelling place for so great a King, Who I hope will give you in return a dwelling that will last for ever.

I hear excellent accounts of Father Juan de Montalvo[4] although I have received no letter from him since his arrival; I thought he was in your neighbourhood. You have shown us great kindness by leaving the choice of the chaplain in such good hands. If the priest you mention is suitable in other ways, his youth is of little consequence. May our Lord overrule this matter as He did the last!

You are quite right in what you say about the nuns: it is as it should be. I am writing to tell

[4] Another uncle of Isabel's; this probably refers to the chaplaincy of which the avowson belonged to Isabel.

the Mother Prioress that only two more must be taken, which will make thirteen, the limit of our number.[5] May His Majesty Himself select them and may He have you in His keeping! Please forward the enclosed letters to the Mother Prioress at once.

It is October 19, the day on which I received your letter.

Your unworthy servant,

Teresa de Jesus, Carmelite.

XXI

Toledo, October 19, 1569[1]

TO THE SAINT'S SISTER, JUANA DE AHUMADA, AT ALBA DE TORMES

Announces the return to Spain of their brother Lorenzo. Encourages her in her trials.

JESUS!

May the Holy Spirit be with you!

I AM forwarding some money to Avila in order that this messenger may be sent on to you, as you cannot fail to be delighted at the news in these letters. I trust God that my brother's return may be some help, indeed a great help, in your trials. His intentions are so holy that they must needs result in much good and I would rather see my brother living peacefully at home than holding offices to-day from which he might be dismissed

[5] *Life*, ch. xxxii, 16, and supra, letter 1.

[1] Fuente, 16.

to-morrow.[2] Thank God Who has brought this about! I assure you that I was particularly pleased on account of you and Señor Juan de Ovalle. My letters have evidently had some effect, although yours have had slight influence.

I wrote to little Gonsalvo[3] by the inquisitor Soto but do not know whether the letter was given him as I received no answer. Do you not both see how God is working through Lorenzo de Cepeda, who seems to me to care more for assuring his children's salvation than for amassing a fortune? O Jesus! How much I owe Thee and in how many ways, yet how little I serve Thee! Nothing so delights me as that the brothers whom I dearly love have light to seek the better part. Did I not tell you to leave all to our Lord for He would care for it? And I repeat it now—place your interests in His hand and He will do what is best for us. I will say no more, for it is late and I have written much to-day. I am delighted at thinking how happy you will be. God grant us happiness where it is lasting for it is always deceptive in this life! I am well and in great haste to buy the house:[4] the prospects of success

[2] Lorenzo had been successively *regidor*, royal treasurer, lieutenant-governor, captain-general, and *alcalde* of Quito.

[3] Gonsalvo, Juana's son whom St. Teresa had restored to life when he was five years old. (*Life*, xxxv, 14.) He was now page to the Duke of Alba. He said to her: 'Pray for me, Aunt, that I may not offend God and may save my soul for you prevented my entering heaven when I was a child. Oh, for how many years I should have enjoyed God if you had not stopped me! See what you have deprived me of and what you owe me!' He died for the second time in 1585, making a holy end, and his body was found incorrupt three years afterwards. (F. Antonio.)

[4] For the convent at Toledo.

are favourable. Remember me to Beatriz.[5] To-day is October 19.

Yours,

Teresa de Jesus.

I opened the enclosed letter from my brother to you—that is, I was on the point of opening it but felt a scruple. If it contains anything omitted in mine, let me know.

XXII

Toledo, about the beginning of December, 1569[1]

TO DOÑA JUANA DE AHUMADA, AT ALBA DE TORMES

The Saint regrets her inability to help her sister in money matters.

Jesus be with you!

IT would be very foolish of me to deprive you of the pleasure of a letter from me by not taking advantage of so sure a messenger. Blessed be our Lord Who has arranged matters so well: may He do the same for the rest!

Do you not notice how, although he did not wish it, my brother-in-law was forced to come here by indispensable business? He may even be obliged to visit Toledo a second time to fetch the money unless we can find some one to take it to him, and he will bring news of your son. Your affairs are prosperous now and you are happy; may

[5] Juana's daughter, who became a Carmelite after the Saint's death.
[1] Fuente, 17.

your soul prosper in proportion! Go to confession before Christmas and pray for me.

Do you not realise that, do what I will, His Majesty will not allow me to be poor? I assure you that I am annoyed at it except that it prevents my feeling scrupulous when obliged to undertake some expensive work. This money will pay for some trifles I am sending you. I shall retain part, perhaps the larger part, for the use of the Order, and shall keep a strict account of it, so that if any remains and I afterwards wish to spend money outside I need have no scruples. However, seeing to what a state of destitution the convent of the Incarnation is reduced, I can hold nothing back from it. However much I exert myself, I shall be unable to obtain fifty ducats for the matter I mentioned, which must be done, not by my own choice but because of its giving great glory to God, as it certainly will. May His Majesty have you in His keeping, make you holy, and give you a happy Christmas! (*buenas Pâscuas.*)

I dislike the contracts of which my brother speaks; they take him away from home and cost more than they gain, leaving you alone and making us all anxious. Let us wait and see what the Master will do for us. Try to content Him for He will see to your affairs, and do not forget that all things are passing, nor fear that your children will come to want if they are pleasing to His Majesty. Remember me to Beatriz. May God keep you all for me! Amen.

I ask you one thing as a charity—not to love me because I look after your worldly interests, but

because I pray for you. For whatever Señor Godinez[2] may say, I shall not concern myself about anything else, and the matter pains me deeply. My soul obeys its one director and is not at the mercy of every one's caprice. I tell you this in order that you may have an answer for whatever people may say. You must understand that, as the world goes now, and considering the position in which our Lord has placed me, the less people think that I do for you, the better for me, which is also consistent with the religious state. Had they the slightest suspicion that I am giving you these worthless trifles, people would most certainly say of me what they say of others, so now that you tell me of that little affair, we must be careful.

Believe me, I love you dearly, and any small service I can render is done to please you. But let people know, when they complain of me, that whatever I possess must be given to the Order, to which it belongs, and what fault have they to find with that? Believe me, a person who lives before the public as I do must be very cautious even about how she practises the very virtues. You would not believe how hard I work, but since I do so for God, He will take care of you and your affairs for my sake. May He protect you for me! I have been writing for a long while and the bell has rung for Matins. In fact, whenever a novice brings any valuables with her I always think of you and Beatriz, but I have never dared to take anything, even though I paid for it with my own money.

Yours,

Teresa de Jesus, Carmelite.

[2] Gonsalvo Godinez, brother of Juan de Ovalle.

XXIII

Toledo, January 17, 1570[1]

TO DON LORENZO DE CEPEDA, LIMA

Congratulations on his project of returning to Spain to educate his children. State of the Reform. Advantages of Avila for his children's education. Thanks for money. Family news. Condolence on the death of his wife.

I HAVE written to you by four different messengers, and in three of the letters I included one for Señor Jerome de Cepeda. As it is impossible that they should all have failed to reach you, I will not answer your questions now. As for the good resolution with which our Lord has inspired you, I will only say that I have thanked Him for it and that it seems to me very prudent. The motives you state for it show me, more or less, what other reasons may have influenced you, and I trust our Lord that they will render Him glory. All our communities are offering special and constant prayer that, since you intend to serve our Lord, His Majesty may guide you aright and may direct matters as is best for the children's souls.

I have already told you that we have six houses of nuns and two of friars,[2] all of our Order and discalced. The friars lead lives of great perfection and the nuns are so like those of St. Joseph's that

[1] Fuente, 18.

[2] The six convents were at Avila, Medina del Campo, Malagon, Valladolid, Toledo, and Pastrana. The friars' houses were at Duruelo, and Pastrana. The foundations on the property of Ruy Gomez were at Pastrana. (*Found.* ch. xvii.)

they seem but one community. It is encouraging to see with what sincerity and purity of soul they glorify our Lord.

At present I am at Toledo. It will be a year since I came on the eve of Lady-day next March. During this time I visited a town belonging to Ruy Gomez, Prince of Eboli, where a house was founded for friars and another for nuns, both of which are doing well. I returned here to set this house in order; it seems likely to become an important one. My health has been much better, for the climate of Toledo is so fine that I sometimes feel tempted to wish that you would settle here, but for the difficulty of educating the children. However, in the neighbourhood of Avila you could find a pleasant place to winter in as others do. I think that if God brings my brother Jerome de Cepeda back to Spain, it would be better for his health to live here. But all will be as God chooses. I do not think I have felt so well for the last forty years, although I keep the Rule like the rest and never eat meat without real necessity.

A year ago I had ague, which left me in better health. I was then making a foundation at Valladolid where the Señora Doña Maria de Mendoza, widow of Cobos, the secretary of state, half killed me with kindness as she is very fond of me. So when God sees that our welfare needs good health, He sends it to us—otherwise, sickness. May He be blessed for all things! I am grieved to hear that you have been suffering with your eyes: it is a trying complaint. Thank God they are so much better!

Juan de Ovalle has already told you that he left Toledo for Seville. A friend of mine managed the matter so well that he was able to get the bar of silver the very day he arrived. He brought it here and will receive payment for it at the end of this month, January. The account of the duties to be paid, drawn out in my presence, is enclosed in this letter, for I took no small part in the contract as I understand such things. I have become such a bargainer and business woman, from having to do with these houses and the Order, that I know how to deal with such matters, and I look upon your affairs as one with theirs and am glad to manage them. Before I forget it, I must tell you that Cueto's son has died since I wrote to you; he was very young. Nothing can be depended upon in this life; it is a comfort to me that you realize it so well.

As soon as my work is finished here I wish to return to Avila, where I am still Prioress, lest the Bishop should be annoyed, for I and the whole Order are deeply indebted to him. I do not know what the Master will do with me; perhaps I may go to Salamanca where a house is to be given to me.[3] These convents do so much good wherever they are that my conscience urges me to found as many as possible although it is extremely tiring work. May God so bless my labours as to make me courageous!

I forgot to mention in my former letters what good opportunities Avila offers for your boys' education. The Jesuits have a college[4] there in which

[3] *Found.* ch. xviii, xix.

[4] Founded in 1553.

they teach grammar and confess the pupils every week; their scholars become such good Christians that we ought to thank God for it. Philosophy is also taught by the Jesuits, and later on, theology may be read at St. Thomas',[5] so there is no need to go outside Avila for virtue or learning. The whole city is so religious that strangers declare they are edified by the amount of prayer and confessions and by the very perfect lives led by seculars, among whom is Francisco de Salcedo.

You have done me a great kindness by making so generous a gift to Cepeda. That Saint—for I do not think the title is more than his due—never wearies of expressing his gratitude. Old Pedro de el Peso[6] died a year ago; he had run a good course. Anna de Cepeda[7] was very glad of your help, which will make a rich woman of her as other people aid her because she is such a good soul. There are many places in which she might live but for her peculiar character which unsuits her for society. God leads her by that way, and I have never dared to admit her into any of our convents. Not that she lacks goodness, but I see that her present mode of life suits her best; she would not stay with Doña Maria or with any one else, for it would not be to her taste. She seems a kind of hermit, is as good as she always was, and performs austere penances.

The son of my sister Doña Maria and Don Martin de Guzman is professed, and is making

[5] A Dominican Priory.

[6] Probably a relation of the first wife of St. Teresa's father.

[7] Very likely an aunt of the Saint.

great progress in sanctity.[8] As I said, Doña Beatriz and her daughter are dead; Doña Magdalena, the younger daughter, is at a convent boarding-school. I very much wish that God would send her a religious vocation; she is extremely pretty. I have not seen her for many years. They talk of marrying her to a widower, a proprietor:[9] I do not know how the matter will end.

I wrote telling you how opportunely your present to my sister arrived. I have been surprised at the way in which God tries her by poverty, which she has borne so well that He now wills to grant her some relief. As for myself, I want nothing and have more than I need, so that if you send me any alms I shall share them with her and spend the rest on good works for your benefit. Your gift came very seasonably on account of some scruples of mine. While making foundations there are times when, careful as I am, I might perhaps give rather smaller presents to the learned theologians I consult, for I always choose such persons when my soul is concerned. These expenses, always connected with our houses, are trifles no doubt; still I was very glad of your present as I no longer need help from any one. Not that my friends would have refused it, but I like to be independent with these gentlemen, so that I can speak my mind to them. The world is so mercenary that it gives me a horror of money, therefore I shall keep none of it, but after having given part to the Order, I shall be free to dispose of the

[8] Professed at the Discalced Franciscan Priory of Arenas, under the name of Juan de Jesus.

[9] *Un mayorazgo viudo.*

rest in the way I mentioned, because I have authority from the General and the Provincial to receive or change nuns, and to help one house with the property of another.

I do not know why, but people are blind enough to place credit in me to such an extent that they sometimes entrust me with as much as one or two thousand ducats, so, now that I abhor money, God wills that I should be occupied with nothing else, which is no light cross. God grant I may serve Him well with it, for everything will pass away!

It will indeed be a comfort to have you here. I have so little earthly comfort that perhaps God means to grant me this, and will bring us together to work for His honour and glory and to help souls. It is grievous to see so many lost, and those Indians cost me dear.[10] May God give them light! The miseries of human nature abound here as well as there. I travel to many places and talk to many people, yet often I can only say we are worse than the beasts, for we do not understand our soul's high dignity, but drag it down to the low level of worldly things. God give us light!

You can discuss matters with Fray Garcia de Toledo, the Viceroy's nephew,[11] whom I miss very

[10] Alonso Maldonado, Commissary-General of the Franciscans in the West Indies, preached so touching a sermon to the nuns at Avila on the millions of souls perishing among the Indians for want of instruction, and begged the community so earnestly to do penance for them, that St. Teresa was overcome with grief and a desire to help them. When, a few months later, Rubeo told her to make as many foundations as possible, she looked upon this order as an answer to her longings. (See *Found.* i, 6, 7; ii, 3.)

[11] Don Francisco de Toledo, second son of the count of Oropesa, was Viceroy of Peru from 1569 to 1581.

much as regards my personal affairs. You must know, should you require anything from the Viceroy, that he is an excellent Christian; it is most fortunate that he was willing to go out. I enclosed a letter for him in each parcel, also some relics for you to wear on the journey: I very much wish they had reached you safely.

I did not expect that my letter would be so long. I want you to realise what a mercy God has shown you in granting such a death to Doña Juana.[12] We have prayed for her here, and had dirges said for her soul in all our houses, and I trust His Majesty that she no longer requires prayers. You should strive to mitigate your grief, for to mourn so deeply for those who, freed from earthly miseries, have passed to the true life, befits persons who forget that there is a life which is eternal. Remember me affectionately to my brother, Señor Jerome de Cepeda: ask him to consider this letter as addressed to him. I am very glad he is settling his affairs so as to be able to return to Spain in a few years. If possible, I should prefer that he did not leave his children behind, so that we might be together here and prepare one another to be together for all eternity.

To-day is January 17, 1570.

Your unworthy servant,

Teresa de Jesus, Carmelite.

Many of the Masses are already said and the rest will be. I have received a nun without a dowry (and I wished to give her even her bed) as

[12] Don Lorenzo's wife. It is stated by a witness for the canonisation that the Saint visited America in spirit, saw Don Lorenzo and his wife and heard them talking together.

an offering to God[13] that He may bring you safely to me with your children, to whom I send my love. I took another nun in the same way as an offering for Señor Jerome de Cepeda. I have admitted many without money because they were devout, and our Lord brings others with dowries so that all is well. One has entered at Medina with eight thousand ducats and another will come here bringing with her nine thousand ducats, although I asked for nothing. Indeed, so many wish to come that we should thank God for it. One might almost say that no sooner does any one begin to practise prayer than she desires to join us. We cannot take more than thirteen in each house, for our Constitutions forbid us to beg and we eat whatever is brought to the turn, so that we cannot have a large community. I think you will be delighted when you see our convents. As for the alms we receive, no one asks me for an account of them nor has any one the right to see them but myself, which entails additional trouble on me.

Give my kindest regards to Señor Pedro Ahumada and tell him all about me, for I have little time for writing. I feel very anxious about Augustin de Ahumada[14] as I do not know whether he is devout or not; I pray much for him. Remember me to Señor Hernando de Cepeda; his sister's daughter lately made a fairly good marriage.

[13] According to the Constitutions of 1342, postulants were obliged to bring their own bedding with them. (See *Life*, Introd. p. xiii.)

[14] Augustin de Ahumada, the youngest and most warlike of the Saint's brothers, was born in 1527. He went as a soldier to America and is said to have come out victor from seventeen battles. He lived for ten years in Chili, where he spent six thousand pounds of gold. While governor of an important town in Peru, he received a letter from St. Teresa warning him to leave at once, unless he wished to

XXIV

Toledo, Lent, 1570[1]

TO THE VERY REVEREND FRAY ANTONIO DE SEGURA

The Saint reproaches him for not having called on her. She recommends her nephew, Juan de Jesus, to his care.

JESUS!

May the Holy Spirit be with you, my Father!

I DO not know how to express the insignificance of everything in this world, yet I never can realise it. I say this because I could not have believed that your Reverence would have so neglected Teresa de Jesus, and as you were near her your memory cannot have been at fault. Indeed, it seems very unlikely; yet though you have been at Toledo you never visited us and gave your blessing to this house of yours.[2] Now I hear from Father

lose his soul and his life. He had scarcely obeyed when the Indians entered the city and massacred the new Governor and all the Spaniards in the place. Augustin returned to Spain, but went back to Lima where he died in 1591. He made a good end, being comforted by an apparition of his sister St. Teresa who had died nine years before. (*Œuvres*, ii, 407.)

[1] Letter xxiv. Fuente, 19. The original was discovered in 1619, hidden in the lath and plaster of the wall of an old Moorish house bought by the Carmelite friars of Avila for a priory. It was intact, though other Mss. with it were almost entirely devoured by vermin.

Fray Antonio was Guardian of the Discalced Franciscans of Cadahalso.

[2] The Carmelite nuns of Toledo.

Julian de Avila[3] that you have been appointed Guardian of Cadahalso. Had you cared at all about it, you could have had news of me sometimes. God grant you do not forget me so completely in your prayers! On that condition I will overlook the rest—wretch as I am I always remember you in mine.

Father Julian also told me that my nephew[4] will call on you when he is passing. Should the latter have already left, will you kindly tell him to send me full particulars of both his exterior and spiritual life, for considering how many journeys he makes under obedience, he must either be very advanced or very unrecollected. God give him the grace he needs, for he is not receiving the treatment I expected would have been shown to so near a relative of mine. Let me know, please, whether it is necessary to obtain his superior's goodwill in the matter, as Señora Doña Maria de Mendoza and other influential persons would support our petition. It could easily be arranged, and his superiors would grant him a short rest. If your Reverence should come to Toledo, remember not to omit visiting this convent of yours. May the Master bring us all to heaven! My health is good and we are getting on well, glory be to God!

[3] Father Julian de Avila, son of a merchant of that city, was chaplain of St. Joseph's and the devoted supporter of St. Teresa and her reform from the first. He accompanied her on many of her foundations; portions of the quaint and touching account of them will be found in the appendix: they are taken from the life of St. Teresa lately discovered. He assisted Gaspar Daza in giving country missions and was chosen to reform several great houses on account of his great prudence. (*Found.* ch. iii, 2.)

[4] Juan de Jesus.

I do not write to Fray Juan de Jesus because I do not know whether he is with you. God give him the strength of soul of which he is in real need, and may the Lord be with you! Our Father, Fray Bartolomé de Santa Ana,[5] is spending Lent with Doña Luisa de la Cerda at Paracuellos.

Your Reverence's unworthy servant and daughter,
Teresa de Jesus, Carmelite.

XXV

Toledo, May 27, 1570[1]

TO ALONSO SANCHEZ OF TOLEDO AND BERNARDINA DE QUIROS

A contract for the purchase of several houses for the convent.

ALONSO Sanchez of Toledo and his wife, Bernardina de Quirós, both of Toledo, have sold to the Señora Doña Teresa de Jesus, nun of the Carmelite Order and foundress of the convent lately established here under the title of Discalced nuns of Saint Joseph, also to the prioress and nuns of the said convent, several large houses in their possession which they had built near San Nicolas, on condition that a *Missa cantata* and Office shall be annually celebrated for them in the said convent on Lady-day. This contract was agreed to at the parlour grill on the same day by the undermentioned religious who have signed it.

[5] One of the first and most austere of the Discalced friars. He entered the Order as a lay-brother but his superiors obliged him to take Holy Orders. He was twice Provincial.

[1] Fuente, vi. 23.

Teresa de Jesus, Carmelite, Anne of the Angels, Ana de la Palma, Guiomar de Jesus, Isabel of St. Paul, Petronilla of St. Andrew, Mary of St. Angelus, Frances of St. Albert, Brianda of St. Joseph.

Signed May 27, 1570, in the presence of Juan Sotelo, lawyer of Toledo.

With this document is another as follows:

On the twenty-seventh of this month Antonio Vasquez, citizen of Toledo, is authorised to recover in her name all debts owing to the Señora Doña Teresa de Jesus.

XXVI

Toledo, July 15, 1570[1]

TO DIEGO DE SAN PEDRO DE LA PALMA, AT TOLEDO

On his two daughters taking the habit.

JESUS!

May the Holy Ghost be with you!

KNOWING that your daughters,[2] who are our sisters, have long wished for the holy habit of our Lady, and that you were not opposed to it, I have to-day decided to give it to them because of their fervour and devotion in asking for it. I feel assured that it will be for our Lord's glory.

For charity's sake, I entreat you to agree to it and to consider what a favour His Majesty has

[1] Fuente, 20.

[2] The two daughters were Juana of the Holy Ghost (Hurtado), professed July 15, 1571, and Agnes Baptist, of whom nothing is known. She may have died or left the convent.

shown you by giving you two daughters whom He chooses for His brides. They are overjoyed, their only anxiety being lest their parents should be grieved. For the love of our Lord, do nothing to trouble souls so well-fitted for the religious state. They will be a comfort to both of you in their convent—more so, perhaps, than they would have been elsewhere, and you may count upon all the members of this community as your servants and bedeswomen. May our Lord ever be with your soul and have you in His keeping! Amen.

Your unworthy servant,

Teresa de Jesus, Carmelite.

XXVII

Toledo, August 11, 1570[1]

TO FATHER DON LUIS, TOLEDO

Renunciation of inheritance.

FATHER Don Luis, Superior of the Society of Jesus, having agreed with Señor Diego de San Pedro de Palmo as to the gift he has to bestow upon this convent on his daughters having entered it as nuns, I, Teresa of Jesus, Carmelite, declare that I and the nuns of this community, by the advice of Señor Diego de San Pedro's lawyer, deliver to him an agreement, signed with my name, whereby we renounce the legitimate portions of his daughters.

Given at St. Joseph's of Toledo, August 11, 1570.

Teresa de Jesus, Carmelite.

[1] First published by P. Grégoire.

XXVIII

Toledo, August, 1570[1]

TO DIEGO ORTIZ AT TOLEDO

The Saint asks him to excuse the nuns from singing certain Masses.

JESUS!

May our Lord bestow His divine grace on you!

AS for some days I have been very anxious for an interview with you, I begged you to call on me. Since, however, you have not shown me that kindness and the time of my departure draws near (as I shall probably leave to-morrow), I should like first to settle the question of the Masses to be sung on Sundays and holidays which I mentioned to you the other day. Since I saw you, I have thought over the matter: not having considered it at the time I thought it unnecessary to make arrangements as the object I had in view seemed sufficiently clear when the contract was signed. But I am told that I ought to explain the matter.

My intention was that the chaplains should be bound to sing the Masses on feast-days as our Constitutions prescribe, but not so the nuns, whom the Rule leaves free to decide whether they sing or not, for although the Constitutions require it, the obligation is not binding under any kind of sin. Will you therefore consider whether it would be right of me to constrain the nuns. I would not do so on any account, nor did you or any one else require such a thing of me, but I settled it thus for our

[1] Fuente, 21.

own convenience. If there was an error in drawing out the deed, that is no reason for limiting the sisters' freedom, and since they are willing to oblige you by singing the Masses as a general rule, I beg you to leave them at liberty should any difficulty arise. Will you kindly excuse my writing by the hand of another as I am weak from repeated bleedings and my head prevents my saying any more. May our Lord have you in His keeping!

Señor Martin Ramirez has given me great pleasure; may God make him His servant and watch over you for the good of all! You will do me a great favour by making a clear statement about the Masses. Since the nuns will almost always sing them without being under any obligation, it would be only reasonable were you to relieve us of this scruple and to gratify the sisters and myself in a matter of so little real importance, as we are all desirous of serving you.

Your honour's unworthy servant,

Teresa de Jesus.

XXIX

Avila, October, 1570[1]

TO DOÑA CATALINA DE HURTADO, TOLEDO

Thanks for a present.

JESUS!

May the grace of the Holy Ghost be with you and may He have you in His keeping for me! Amen. And may He reward you for your care and kindness to me!

THE butter tasted very nice, as it was sure to, coming from you for you spoil me in every way, so I accept it on the condition that you remember me when you have any more particularly fine, as it does me great good. The quinces, too, were delicious—it seems as though you had nothing else to do but to give me pleasure. It was a pleasure indeed to get a letter from you and to know that you are well. My own health is not very satisfactory: I am suffering from toothache and my face is slightly swollen so that some one else is writing for me; however I do not think there is much the matter with me.

Pray for me, and believe me, it is no small joy to me to own such a daughter as you have been and always will be, and I shall be sure to pray for you as the sisters are doing. The community kiss your hands, particularly the Mother Sub-Prioress, who is greatly indebted to you. Pray for her, as

[1] Fuente, 23. Doña Catalina was the wife of Don Diego de San Pedro de Palma. See letter of July 15, 1571.

her health is very bad.[2] May God have you in His keeping for me and give you His Holy Spirit! This is the last day of October.

I earnestly beg the prayers of the señoras, your sisters. God grant good health to the one who is ill, and to you too, my daughter, as I ask of Him!

Your unworthy servant,

Teresa de Jesus.

XXX

Alba de Tormes, February 5, 1571[1]

TO ALONSO RAMIREZ, TOLEDO

Concerning the convent at Toledo.

Jesus be with your Honour!

HAD I as much leisure as you, I should not be as tardy in writing as you are—although I do not lack time to pray for you. However, I can bear it as I hear from other quarters that your health is good. May our Lord preserve it as He can and as I desire, and may He permit you, Señor Diego Ortiz, and Señora Doña Francisca Ramirez to live to enjoy so creditable an offering as they tell me the church now is with its chaplains! May He be for ever praised!

I am glad our very Reverend Father General has settled the matter so pleasantly.[2] He is wise and saintly: may God have him in His keeping!

[2] Mother Mary of St. Jerome (Davila).

[1] Fuente, 24.

[2] Such exactions were demanded by Don Ramirez and Diego Ortiz that St. Teresa had to renounce their co-operation: she founded the convent with borrowed money on May 14, 1569. When she found herself penniless, she exclaimed: 'Now the money-god is overthrown

His Majesty knows how willingly I would have stayed longer in your convent: I assure you that since leaving it I do not think I have been free from trouble for a single day. Thank God, two convents have been founded;[3] this one is the smaller. May His Majesty be pleased to allow them to render Him some service!

I do not know why the body of Señor Martin Ramirez (may he be in glory!) has not been moved into the church, as I hope and pray it may be. Kindly let me know the reason and whether the arrangement you suggested one day is being carried out. O God! How often I have thought of both of you and blessed you when plans were proffered to me here, for if either of you once promised anything, even in jest, it was done. May His Majesty preserve you to me for many years and allow me to enjoy your friendship, for indeed I love you in our Lord.

When you feel disinclined to write to me, it would be well if you asked Señor Diego Ortiz to do so from time to time. I kiss his hands, those of Señora Francisca Ramirez, and our dear little angels. God keep you all, especially our patron,[4]

I begin to have some hopes of the foundation.' Later on, Ramirez and Ortiz approached her again with terms of agreement, but she did not feel justified in granting their requests without the authorisation from Rubeo which he gave on September 24, 1570. The nuns then received the legacy left them by Martin Ramirez. On account of his not having been of noble birth, many people in the city objected to his burial in the chapel or to any rights being granted to his family. Our Lord rebuked St. Teresa severely for listening to such opinions, and Martin Ramirez' body was interred in the church of the convent. (*Found.* ch. xv, and *Rel.* iii, 1.)

[3] The other convent was at Salamanca.

[4] Martin Ramirez' little grandson and namesake, called the 'patron' in his honour.

and may He support you and give you all the graces that I ask for you. Amen. To-day is February 5.

I forgot to tell you that Juan de Ovalle and my sister send you their kindest regards: he never tires of saying how much he owes to you—then what ought I to do?

Your unworthy servant,

Teresa de Jesus, Carmelite.

I did not mention my pleasure at your kindness to Isabel of St. Paul[5] for my debts to you are so many that I leave God to thank you and repay them. You are giving generously: may God be praised for it all! Beg Señor Diego Ortiz from me not to forget to place a statue of my lord, Saint Joseph, over the door of the church.

XXXI

Salamanca, March 29, 1571[1]

TO DIEGO ORTIZ, TOLEDO

Arrangements about the rights of the Ramirez family respecting the convent.

JESUS!

MAY the Holy Spirit ever dwell in your soul and repay you for your kind and charitable letter! It would not be waste of time if you wrote to me often, for we might encourage one another

[5] Isabel of St. Paul, a novice at the Incarnation, left it with St. Teresa for St. Joseph's. She assisted the Saint in the foundations at Toledo, Pastrana, and Segovia, and died in 1584. (*Life*, xxxvi, 23.)

[1] Fuente, 25. St. Teresa had returned to Salamanca to find a house for the nuns. (*Found.* xix.)

in our Lord's service. His Majesty knows how I long to be at Toledo and that I am trying to purchase a house here as soon as possible: no easy matter though there are plenty to be had cheaply enough. I trust God that the affair will be quickly settled. Did I yield to my wish of seeing Señor Alonso Ramirez, I should be very expeditious indeed. I kiss his hands and Señora Francisca Ramirez'.

Your church must be a great satisfaction to you, since the reports about it so delight me.[2] May our Lord preserve you for many a long year to rejoice in the service you have rendered Him! Leave the matter to His Majesty, and do not be so impatient to see the work completed: He has blessed us greatly during these two years.

I do not understand what they say about the parish priest and the chaplains—of St Justa I suppose? Will you kindly explain the matter. I am not writing to Señor Ramirez because it is needless to trouble him, I am sending you a letter as I cannot repay my debts to you and your friends, I entreat our Lord to reward you, to preserve you to us for many years, and to make your little angels very holy, especially our patron, for we need that he should become a saint. May His Majesty ever have you in His keeping! To-day is March 29.

Your Honour's unworthy servant,

Teresa de Jesus, Carmelite.

[2] After the church was opened at Toledo, a child who entered exclaimed: 'Blessed be God, how beautiful it is!' The Saint overhearing him, said to her nuns: 'This praise of God from the mouth of a little angel repays me for all my trouble.'

XXXII

Prefatory note

An account is needed of the changes affecting the Calced and Discalced to make clear the last paragraph of this letter where the Saint speaks of the Visitor's authority being greater than the Father-General's. The notes to the *Acta Capitulorum Generalium* Rome, 1912, the official Carmelite edition, give the following explanation:

'In the year 1566, the Carmelite General Rubeo was sent by the Pope, at King Philip's request, to make a visitation in Spain to reform the religious houses. Rubeo was satisfied with the Castilians but said of the Andalusians that, although they numbered among them good theologians and obedient friars "he had suffered much from the religious of that province, whom he loved devotedly although he had condemned some of them to the galleys, had exiled others, and sent others to prison." (Rubeo's letter of Aug. 20, 1567). In consequence partly of his severity, partly of Spanish reluctance to be under Italian rule, before Rubeo had ended his visitation in Castile, the Andalusian friars complained bitterly to the King. . . With the approbation of Philip II, who was a devout Catholic but unduly addicted to interfering with ecclesiastical affairs, the Andalusian Fathers (among whom were Gaspar and Melchior Nieto, Ambrose de Castro, Juan de Mora, and others) obtained an Apostolic Brief which freed the four provinces of Spain from the jurisdiction, visitation, and correction of the General and placed them under the authority of the Ordinary, this authority to be deputed to friars of the Dominican Order if any were near the place. (April 16, 1517). This was done while the General was still making his visitation without his knowing or suspecting anything about it. Although this arrangement withdrew the province from the General's authority, he was not

made aware of it until August, 1569... He immediately applied to the Holy See for the revocation of the Brief of April 16, 1567. This he obtained on January 31, 1570. Meanwhile, the King, lest his plans should be frustrated, obtained from the Holy See (August 20, 1569) the nomination of two Dominican Visitors, Pedro Hernandez y Orellana and Francisco de Vargas, whose nominations, dated from August 20, 1569, were to be valid for four years. At the end of that period Nicolas Ormaneto, the Nuncio, (apparently without recourse to the Holy See) renewed their commissions with amplified powers. From that date the Visitors had authority to give permission for new foundations (see St. Teresa's letter to Don Teutonio de Braganza, dated June or July, 1574.)... Thus, from 1569, there were two authorities in Spain—that of the Provincials dependent on the General and the general chapter, and that of the Apostolic Visitors supported by the spiritual and ecclesiastical authorities. (*Acta Cap. Gen.* Vol. I. 511-513. Note also *Found.* Introd. p. xxv, sqq.)

Salamanca, May 27, 1571[1]

TO DIEGO ORTIZ

On the Masses to be sung at Toledo.

JESUS!

May the grace of the Holy Spirit ever be with you! Amen.

YOU show me so much kindness and charity by writing to me that, even had your last letter been far more severe, I should have been well repaid and under the obligation of serving you afresh. You say that you sent me the one brought

[1] Fuente, 26.

by Fray Mariano[2] to explain the reasons of your request. I realise their value, which you know so well how to enhance that my objections would avail but little. Therefore I shall not defend myself by argument, but like those who plead a bad cause, shall appeal to arbitration and leave you to decide as to whether you are not bound rather to favour your daughters the nuns, who are orphans and minors, than the chaplains. For in fact, the convent and its inmates are more to you than the priests who, as you say, are more anxious to celebrate Mass quickly than with devotion.

It is most kind of you to agree with me about Vespers—a question about which I could not have yielded. As for the rest, I am writing to the Mother-Prioress[3] telling her to obey your orders and enclosing your letter. Perhaps we shall gain most by leaving the decision entirely to you and

[2] (Book of Found. ch. xvii, 5 et sqq.) Father Ambrosio Mariano was not yet ordained priest. Born in the kingdom of Naples of a noble family, he was passionately fond of study, and an adept in poetry, oratory, law, engineering, and especially in mathematics. The Council of Trent entrusted him with the management of important business in Northern Europe. He joined the Order of St. John of Jerusalem and fought under Philip II, taking part in the battle of St. Quentin. He made the acquaintance in Spain of Father Matias, and joined the body of hermits living under his guidance in the desert of Tardon. After hermitages had been abolished by the Council of Trent, Mariano met St. Teresa at Madrid and shortly after became a Discalced Carmelite. He was professed next year as a lay-brother and sent to Alcala where, by the General's command, he was ordained priest in 1574. The chapter of Alcala made him Definitor-General and rector of the priory of that town. After St. Teresa's death, Father Mariano founded a priory at Lisbon in 1582, and one at Madrid in 1586, where he died in 1594.

[3] Anne of the Angels (Gomez). See *Life*, ch. xxxvi, 23.

Señor Alonso Alvarez.[4] Arrange it between you. I send him my kindest regards and am very sorry to hear he is suffering with a pain in his side. We are praying here for him, for your wife, and those little angels, whom may God make His own and protect!

The other thing which I fear would be very trying and burdensome for the nuns is the obligation of singing your Mass before High Mass on a feast-day, especially if there were a sermon; indeed, I do not know how it could be done. It could matter little to you if the feast-day Mass were the conventual one, and the chaplain said a low Mass for you shortly before it. There are but few such days—will you not give up your own wishes a little on this point to oblige me, although the feast-day should be one you do not keep? Remember that it would make no difference to you, but would be a mercy to the nuns, a good work, and a great favour to me.

After the letter to our Father General had been sent, I reflected that it need not have gone, for anything settled by the Father Visitor would be much more decisive, standing on a par with the decrees of the Roman Pontiff which no General or general chapter can revoke. The Father Visitor is very capable and learned, and you would like dealing with him. I expect him here this spring without fail on his visitation. He could then settle authoritatively whatever you require, as I would ask of him. I will submit to whatever

[4] Here, as well as in the *Book of Found.* ch. xv, the Saint calls him 'Alonso Alvarez' instead of 'Alonso Ramirez'.

you may consider will make the agreement stable, and will do everything possible to oblige you. I regret that I am not at Toledo so that I could shew my goodwill in person.

I beg the Señora Doña Francisca Ramirez to pray for me. The fever has left me, glory be to God! You can write in whatever manner you choose to me, as I know the friendly feeling which inspires your words. The only thing that could pain me would be to give you pain, which I should be very loth to do myself or to see done by any one in this house. Nothing you have said, or could say, would hurt my feelings.

May God grant you all the spiritual blessings I ask of Him and may He ever have you in His keeping!

To-day is the Sunday after the Ascension.

Your unworthy servant,

Teresa de Jesus.

XXXIII

Profession of St. Teresa at St. Joseph's Convent, Avila, July 13, 1571.[1]

I TERESA de Jesus, nun of our Lady of Mount Carmel, professed in the convent of the Incarnation, Avila, am at present in St. Joseph's, Avila, where the primitive Rule is observed. I have kept

[1] The original is in St. Teresa's handwriting. While in Spain, Rubeo had received her back into the obedience of the Order, but Pedro Hernandez had just made a law that all religious who passed from the Mitigated to the Reformed should first renounce the Mitigated Rule. St. Teresa now left the jurisdiction of the Bishop of

this Rule until now by permission of our most Reverend Father General, Fray Juan Baptista, who has also given me leave to observe it at the convent of the Incarnation to which the superiors (of the Order) have bidden me return. It is my will to observe this primitive Rule all my life, as I promise to do, and I renounce all Briefs granted by the supreme Pontiffs for its mitigation. By our Lord's help, I intend and promise to keep it until my death, to attest the truth of which I sign this declaration with my name.

Written on July 13, 1571.

Teresa de Jesus, Carmelite.

Witnesses:

The Master Daza—Fray Mariano de Sto. Benedicto—Francisco de Salcedo—Fray Juan de la Miseria—Julian Davila.

Avila for that of the Superiors of the Order by becoming a nun of the Salamanca convent in obedience to Fray Pedro Hernandez. On August 31, 1577, Father Gracian, as Commissary, assigned her as a member of the community of St. Joseph's convent, Avila, in which she was to be buried. This was at the request of Bishop Alvaro de Mendoza who wished his bones to rest beside hers, and had obtained a papal Brief authorising him to have his tomb in the convent chapel. He lies there now, but her body is at Alba. (See *Minor Works.*)

The statements made by the witnesses in the lawsuit brought for the restoration of the Saint's body to Avila are given in *Relaciones Biograficas inéditas de Santa Teresa de Jesus* by D. José Gomez Centurion. Madrid, 1916.

XXXIV

Medina del Campo, October 5, 1571[1]

TO SISTER CATALINA DE CRISTO, POSTULANT AT MEDINA

St. Teresa regrets being obliged to leave Medina without having given Catalina the habit.

MY daughter and my señora, the help of God effects more than much scheming. You are received in this community with great good will by all the sisters. I should much have liked to give you the habit myself before leaving, but it is impossible as I shall start very early to-morrow morning.[2] I have only time to see you now.

Your servant,

Teresa de Jesus.

[1] Fuente, 165. See *Found.* ch. xxx, 14. Catalina was clothed on October 6.

[2] The Apostolic Commissary was about to hold a chapter in the convent of Medina of which St. Teresa was Prioress. Before beginning he said: 'Mother Teresa, leave the chapter-room. You are now Prioress of the convent of the Incarnation and have been relieved from that post at Medina.' She left the room with the novices, in deep grief. 'Seeing her bitter tears and sorrow,' relates Maria de San Francisco who was a novice at the time, 'I remained with her. She threw herself into my arms, exclaiming: "Lord God of my heart and my soul! Here am I: I am Thine. The flesh is weak and afflicted but my spirit is willing. *Fiat voluntas tua!*" She then went into an ecstasy in my arms and her face became so radiant and beautiful that it resembled her Master's Who dwelt in her soul. When she came to herself, she said: "Oh my daughter how weak my heart is! Fetch me a little water to drink".' See also Rel. III, 11, in which our Lord promised to help her in the task. She must have been leaving for Avila when she wrote this letter.

XXXV

Prefatory note

On making his visitation at the convent of the Incarnation, Avila, Fray Hernandez, the Apostolic visitor, found it in a bad state, spiritually and temporally. The novitiate had been closed by the General, as on account of their extreme poverty the nuns were almost starved. Fray Hernandez made St. Teresa prioress and sent her there on October 6, accompanied by Fray Angel de Salazar, Provincial of Castile.

St. Teresa arrived, holding in her arms the statue of St. Joseph she always took with her when making a foundation. The nuns strongly resented the violation of their freedom of election and the enforced admission of a prioress who had left them to become discalced. A tumult arose, and the Provincial said: 'The fact is you do not wish for the Mother Teresa of Jesus!' In the midst of the disturbance, Doña Catalina de Castro cried: 'Yes, we want her and we love her! *Te Deum laudamus.*' Many other nuns joined in the chant and all gave her their obedience. The words are still repeated by the community in remembrance of her. By her firmness and kindness the Saint corrected all abuses, the temporal necessities were supplied, and the keys of the parlours were entrusted to the Prioress. The convent became a model of observance although it did not join the Reform. The appointment at her request of St. John of the Cross and Fray Germano de San Matio as confessors greatly helped her work. (See *Found.* ch. xix, 6, and note, and Introd. xx-xxiii.)

Convent of the Incarnation, Avila. November 7, 1571[1]

TO DOÑA LUISA DE LA CERDA, PARACUELLOS

Comforts Doña Luisa in her trials and illness. The Saint's difficulties as Prioress of the Incarnation. She envies the peace of Doña Juana who is dead. Fruit of suffering.

JESUS!

The grace of the Holy Spirit be with you!

SINCE I have been in this convent of the Incarnation, which is rather more than three weeks, I have written three letters to you, none of which seems to have reached you. So keenly do I feel your troubles that now this trial is added to the many others I have to bear here, I feel that I need ask our Lord for no more. May He be praised for all He does! Evidently you are one of those whom He destines to reign with Him and whom He dearly loves, since He makes you 'drink of the chalice' by means of your many illnesses. I read somewhere that sufferings are rewarded by the love of God. Then who would not love what is worth so much? I entreat you to prize them; remember that earthly things are fleeting and to detach yourself from all that is not eternal.

Having heard that you were ill, I have been making enquiries about you. Thank God, you are better! For love of Him, leave the place in which you live; there is no doubt that it disagrees with everybody. God be praised, my own health is good compared with what it usually is. I could

[1] This letter was first published by P. Grégoire.

not endure my present trials unless I felt stronger.

I am involved in so much unavoidable business connected with this convent and outside affairs that I can hardly find time for this letter. May our Lord repay you for the kind one you sent me and the comfort it gave me! I assure you that I require a little comfort sometimes. Oh! After having experienced the quiet of our convents, I do not know how any one can live in such turmoil as there is here. But there is something to suffer everywhere. Still, glory be to God! we are at peace here, which is no small boon. The nuns are giving up their interviews with seculars and their liberty, and are so good that there must be a great deal of virtue in this convent. 'Change of habits brings death', says the proverb, but the nuns bear it well and show me deep respect. Still, you can imagine that it is a delicate task to set in order a community of a hundred and thirty religious. I feel some anxiety about my own houses, though, as I was compelled to come here in virtue of obedience, I trust our Lord not to allow them to suffer from my absence but to watch over them for me Himself.

I believe it is a grace from God that my soul remains undisturbed in the midst of this Babylon. Nature is wearied, but that matters little considering how I have offended Him.

I was grieved at hearing of the good Doña Juana's death. May God take her to be near Him as He certainly will do, for she kept very close to Him in this life. I do not know why we should grieve for those who go to the land of safety,

withdrawn by God from the changes and chances of this world. Such sorrow is self-love—not love for those who leave us to enjoy far greater happiness.

Remember me very kindly to your lady friends. I assure you that I do not forget you; there was no need to recall yourself to my memory—indeed, I try, by distracting my thoughts from you at times, to gloss over my imperfection in feeling such pain at what pains you.

May our Lord grant you eternal happiness and rest, for as to the joys of this world, you gave them a bill of acquittance long ago, although you may consider yourself ill repaid by the sufferings sent you in return. But the day will come when you will know their worth and when you would not have foregone them for anything.

It is a comfort to think that my good Father Edward is near to help you in your trials now that I cannot do so.

As the messenger is waiting I can write no more. Remember me very kindly to all your friends. May our Lord have you in His keeping and cure your fever soon, giving you strength to please Him in every way, as I ask of Him!

The convent of the Incarnation, Avila, November 7. Amen.

Your unworthy servant and subject,

Teresa de Jesus.

XXXVI

Convent of the Incarnation, Avila, January 10, 1572[1]

TO JUAN GOMEZ AT AVILA

Receipt for twelve fowls

I, TERESA of Jesus, prioress of the Convent of the Incarnation of this city of Avila, acknowledge the receipt of twelve fowls from you, Juan Gomez, citizen of the same town, in the name of the most illustrious Señora Doña Juana de Toledo. In witness of which I send you this note signed with my name.

Dated January 10.

XXXVII

Convent of the Incarnation, Avila, beginning of 1572[1]

TO DOÑA ISABEL DE JIMENA AT SEGOVIA[2]

Congratulations on her vocation and thanks for the large dowry she was to bring.

JESUS!

MAY the Holy Spirit ever be with you and grant you grace to realise how much you owe to God, for in the midst of such great dangers as youth, wealth, and liberty, He has given you light to wish to relinquish them, so that penance, enclo-

[1] Letter xxxvi. First published in Spanish and French by P. Grégoire.

[1] Fuente, 27.

[2] Doña Isabel entered at Salamanca under the name of Isabel of

sure, and poverty, which terrify other souls, have shown you the value of the religious life and the illusion and loss that might have ensued from living in the world. May God be blessed and praised for all things! This has made it easy for you to convince me that you have a character which fits you for becoming a daughter of our Lady by entering this holy Order of hers. God grant you may so progress in holy desires and deeds that I may never have reason to blame Father Juan de Leon who gave such a satisfactory report of you that I ask no more. My joy at your being likely to become a great saint would make me willing to receive you with nothing but yourself.

God repay you for the generous gift you have resolved to bestow upon the convent you enter! You may well feel happy at following our Lord's counsel to give yourself to Him, and your property to the poor for love of Him. Yet, after the grace you have received from Him, I think you could do no less. To have done all you could is no small thing, nor will your reward be niggardly.

As you have read our Constitutions and Rule, I will only say that, if you persevere in your determination, you may enter whichever convent you choose and prefer, as I wish to please my Father, Juan de Leon, by leaving the decision to you. To tell the truth, I should like you to take the habit in whichever convent I am staying at, as I

Jesus. St. Teresa made her Sub-Prioress at the new foundation at Segovia and subsequently Prioress of Palencia. While a novice at Salamanca, she sang the song which threw St. Teresa into the ecstasy after which the Saint wrote her well-known poem with the refrain: 'I die because I do not die!' (*Minor Works*, poems 2, 3, and 36).

very much wish to know you. May our Lord direct all things as may be most for His service and glory! Amen.

Your unworthy servant,

Teresa de Jesus, Carmelite.

XXXVIII

Convent of the Incarnation, Avila, February 4, 1572 [1]

TO DOÑA JUANA DE AHUMADA, THE SAINT'S SISTER, AT GALINDUSTE

The Saint's ill-health. Trouble at Alba de Tormes. Family matters.

Jesus be with you!

YOU seem in the other world when you are at Galinduste. God deliver me from such a place and from this place too for I lost my health almost directly after I arrived and omitted writing so as not to tell you of it. I had the fever several times before Christmas, and my throat was affected. I have had quartan ague since Kingstide although I did not lose my appetite, and when free from fever I did not miss choir and went to the refectory occasionally. I do not think the ague will last much longer. Seeing what a change for the better God has brought about in this house, I force myself to keep out of bed except when I have the fever, which is every night. The shivering fit begins at two o'clock in the morning but is not severe. All else goes well, in spite of my

[1] Fuente, 28. Galinduste is a small place near Salamanca, where Juan de Ovalle and his family used to winter.

cares and occupations. I do not know how I am able to bear them. Letters are the most troublesome. I wrote four to the Indies as the fleet was starting. Your indifference astonishes me, knowing my troubles as you do. I have been expecting Señor Juan de Ovalle every day, because they said he must pass through Avila on his way to Madrid, and I had to forward something of the utmost importance for which my brother asked me. Now it is too late, and I do not know what to think of you. You imagine that matters will arrange themselves; the thing cannot fail to make a bad impression.

I have been told that it is Señor Juan de Ovalle and Señor Gonzalo de Ovalle who are opposing the yielding of a small pathway to the convent.[2] I cannot believe it. I do not wish to contend about the matter, which always looks bad when women are concerned, even when there is good reason for it. A dispute would be most derogatory to these gentlemen especially as the business relates to me. I am certain that the nuns have done no harm intentionally, though their simplicity may have led them into making some mistake. Let me know about it for, as I said, the report may be false.

Do not trouble yourself about my illness as I do not expect it to become serious. At all events, if it costs me dear, it hinders my work very little.

I miss you extremely and feel lonely. I am in want of a few *reales*, as the convent only furnishes me with bread.[3] Try to send me the money. I

[2] The convent of Alba de Tormes.

[3] The convent of the Incarnation was so poor that it could only supply bread for the nuns, who had to obtain the rest of their food

kiss the hands of the señores and of my Beatriz, whom I should be very glad to see here. I have heard that Gonzalvo is well: God have him in His keeping! Fray Garcia wrote, telling me that Augustin is with the Viceroy. My brother married his two nieces well;[4] before he left he got them out of their difficulties. Midnight is about to strike; I am very tired and will say no more. Yesterday was the feast of St. Blasius: the day before was our Lady's.

Your very faithful servant,

Teresa de Jesus.

XXXIX

Convent of the Incarnation, Avila, 1572 [1]

TO DOÑA JUANA DE AHUMADA, ALBA

Patience in trials.

JESUS!

May God be with you!

AS the muleteer who has come for this letter is anxious to start, there is not time to say much. Remember, my Señora, those who wish to be saved must bear trials of one kind or another, and God does not leave the choice to us. Perhaps He sends you light crosses because you are weak. I understand better what you are going through

from outside as best they could. Consequently many of them were in very hard straits, and the Saint made an allowance of a *real* a week to those in the greatest need.

[4] In her will, Don Lorenzo's wife left 300 *pesos* to each of her nieces, Leonor and Juana.

[1] This letter was first published by P. Grégoire from the original.

than you can tell me or can explain in a letter, so I pray earnestly for you and I feel that I love you more than ever, though I always loved you very dearly. Another letter from me will reach you. I do not think you are more faulty than before, although you fancy so. At least, I ask you to go to confession often, for love of God and of me—and may He be with you! Amen. Señor de Ovalle will tell you the rest; he stayed a very short time.

Let me have the turkeys as you have so many.

Your unworthy servant,

Teresa de Jesus.

XL

Convent of the Incarnation, Avila, March 7, 1572[1]

TO DOÑA MARIA DE MENDOZA VALLADOLID

The Saint's illness. Poverty and improvement of the Incarnation community. Concerning an unsuitable postulant recommended by Doña Maria.

JESUS!

May the grace of the Holy Spirit be with you! Amen.

I HAVE often thought of you during this bad weather and dreaded lest it might injure your health, as I fear it must have done. Thank God, there will be no changes in the weather in eternity! May His Majesty enable us so to bear the weather

[1] Fuente, 29.

here as to enjoy such a blessing hereafter! From the way in which this climate tries me, no one would suppose that I had been born here. I do not think I have been well for six weeks altogether, and that was when I first arrived, as God saw that otherwise I could not have set things in order. Now He does everything Himself. I am good for nothing but to take care of myself, especially during the last three weeks when a pain in the side and quinsy have been added to the quartan ague. One of these diseases alone would have sufficed to kill me, had it been the will of God, but He does not seem inclined to let them bring me so great a blessing. After having been bled three times I got better; the quartan ague left me, but as the fever has not gone I shall take an aperient to-morrow. I am vexed at seeing myself so good for nothing, as except to go to Mass, I never leave my little corner, nor can I. A pain in the jaw has increased my sufferings for the last six weeks.

I tell you of all these troubles lest you should blame me for not writing, and to show what favours God bestows on me, while always granting whatever I ask of Him. When I first arrived, it seemed to me impossible to carry out so great a work on account of my wretched health and feeble constitution, for besides the ordinary business connected with our houses there are other matters which, by themselves, would be enough to exhaust my strength. So you see we can do all things in God, as St. Paul says.[2] He gives me little health, yet I

[2] *Omnia possum in eo qui me confortat.* Phil. iv, 13.

am able to fulfil all my duties—indeed, I laugh at myself about it sometimes. Then He leaves me without a confessor[3] and so isolated that I cannot find relief by consulting any one, but am obliged to act with the greatest circumspection.

As for my bodily needs, there has been no lack of kindness and care; the townspeople have shown me the greatest charity, so that I get nothing but my bread from the convent and should prefer not to have even that. We have almost exhausted the alms given by Doña Magdalena.[4] With that, and the help from you and several other persons, we have been able to give a meal to the poorest of the nuns.

Seeing how peaceful and good these sisters really are, it pains me to witness their sufferings. We ought to thank our Lord for the change He has brought about in them. Those who were most bitterly opposed to me are now the most contented and friendly. During this Lent no visitors, either men or women, are allowed, even though they may be the nuns' parents, which is something quite new to this house. The nuns submit to everything in perfect peace. In fact, there are some devout servants of God here, and nearly every one is making progress. It is my Prioress who works these wonders.[5] It was to make this clear that God

[3] St. John of the Cross was not appointed confessor until April or May, 1572.

[4] Probably Doña Magdalena de Ulloa, a friend of Doña Maria, known for her charity as 'the almoner of God'.

[5] Our Lady of Clemency, whose statue she had installed in the seat of the prioress with the keys of the Incarnation convent in its hands. On January 19, the Saint saw a vision of our Lady in its place. (*Relation* iii, 16).

ordained my being in such a state as to appear to hate penance and to care for nothing but self-indulgence. Now, lest I should lack some kind of suffering, the Prioress of your convent[6] writes announcing that you wish a certain person to be received as a nun, adding that she has heard that you are displeased because I objected to admit the candidate. The Prioress asks me for permission to accept her, and another person sent by Father Ripalda.[7] I think the report must be incorrect: I should be pained if it were true. You have the right to remonstrate with me and to command me, and I cannot believe that you would not tell me if you were annoyed with me, unless you wished other people to think you were vexed in order to free yourself from them. If this were the case, it would be a great relief to me as I know how to deal with the Fathers of the Society, who would never receive any one unfit for their Order for the sake of obliging *me*. However, if your Ladyship absolutely insists, there is no more to be said for you certainly have the right of command in all matters concerning this convent, and I am bound to submit. In that case I should send for permission to the Father-Visitor or the Father-General, as our Constitutions forbid our taking any one with the defect from which this person suffers. I have no power to give this leave: the dispensation must be obtained from one of these

[6] The convent founded by Doña Maria at Valladolid.

[7] Father Geronimo Ripalda, S.J. It was he who ordered the Saint to write the *Foundations*. He was her confessor and she used to call him: 'my great friend in the Society': (letter to Father Gracian, Dec. 1576). See *Rel.* vii, 5. The candidate recommended by him had only one eye.

authorities. The two ladies must also learn to read Latin, as we are not allowed to admit any one who cannot recite it well.

To relieve my conscience, I must tell you how I should act after having laid the matter before God, setting aside your wish, for I would rather do anything than displease you and will insist no more. I only beg you to consider the question and to look more to the welfare of your house, for you would regret anything going amiss with it. Any defect can be more easily overlooked in a large community than in a small one in which the religious should be carefully chosen. I have always perceived that you wished this; indeed, although I could have obtained nuns from all localities, I have never ventured to send any to your convent because I could find none such as I should like for it. That is why, in my opinion, neither of these candidates should be accepted, for I can find in them neither sanctity, courage, great common sense, nor talents such as would befit the convent. And if it would lose by such members, why should you wish them to enter? As regards their own interests, many convents have large communities in which certain defects could be better tolerated. But in your house, every one received ought to be fit to be prioress or to fill any other office.

For the love of our Lord, think over the matter well, remembering that we should always care more for the common good than for that of the individual. Our nuns are strictly enclosed and have to bear with one another's faults besides other trials entailed by the life, but the heaviest would

be the absence of peace and concord. I entreat you, therefore, to be as kind to them in this as you are in every other way. Leave the matter to me if you prefer it and, as I say, I will settle the matter amicably with the Fathers of the Society. However, if you insist, your will must be done as I said, and the responsibility will be yours if anything goes wrong.

Father Ripalda's candidate does not seem to me unsuited to some other convent, but your house is only just established and we must be careful not to tarnish its lustre. May God direct it all for His glory and give you light to decide for the best, and may He preserve you to us for many years as I ask of Him, for bad as I am, I do not forget to do this.

I kiss the hands of my señora the Duchess, also of my señora Doña Beatriz, the Countess, and Doña Leonor.

Write and let me know, or rather, command me as you decide. I think that by leaving the matter to your conscience I shall clear my own, which I consider no small sacrifice on my part, for in all houses there is no nun with such a defect nor would I receive such a person on any account, for it would probably prove a constant mortification to the others who, as they are very often together, would always be feeling pity for her. The good Magdalene[8] they have there already is

[8] Beatriz de la Encarnacion (Oñez), a saintly nun of Valladolid, had offered herself to suffer all her life to save the souls of some criminals of the city who were to be burnt alive. They made a good end, but from that time she was attacked by a complication of the most terrible diseases which brought about her death in 1574. *Found.* ch. xii.

enough: would to God these other two were like her! To-day is March 7.

Your unworthy servant and subject,
Teresa de Jesus, Carmelite.

The Mother Subprioress[9] kisses your hand. We agree very well together.

Testimony is borne to the wonderful work done by St. Teresa at the Incarnation by the following quotation from a letter written by Fray Pedro Hernandez to the Duchess of Alba who had asked him to send the saint to settle some difficulties in the convent at Alba.

. . . The convent of the Incarnation contains a hundred and thirty nuns. Their life there is as peaceful and as holy as that of the ten or twelve Discalced nuns at Alba, which affords me the greatest wonder and consolation. This results solely from the presence of the Mother, and were she absent for a single day, their former want of restriction is so old-established and their present good order so newly rooted, having been instituted only a year, that were the restraint and respect inspired by her sway removed, they would return to their former state, the foundations being as yet but weak. This is so evident that all who have at heart the welfare of the community realise it, as does the Mother herself. In fact, she declares that, rather than leave the house now, she would forfeit the existence of two or more convents of Discalced nuns, for she hopes that her presence here will establish and strengthen good observance for the future. Besides this, the Mother entered in the face of such opposition and disturbance, and it has cost her so much to pacify the nuns (whom I have penanced), that now that she is making progress and her work is in flower but the seed

[9] Isabel de la Cruz (Arias), who became Prioress of the Incarnation in 1574, on St. Teresa's resignation.

has not been gathered, it would cause great inconvenience and scruple to remove her.

I am sure that now your Ladyship knows the facts of the case, you will bid me make no change whatever and that if you had the papal licence you would not make use of it. The Discalced nuns will only have discomfort in their house and need of help in temporal matters, while the nuns of the Incarnation would remain without foundation or peace in their spiritual life, for if they lost the present opportunity there would be no hope for the future, and all that is possible should be done to assure the good order and perseverance of the community. ... I shall send some Discalced friars to the house: not that I want it to become a Discalced convent, but that it may be governed in accordance with its own laws, for if the sisters obey these they will become saints. ... (*Documentos escogidos del Archivo de la Casa de Alba*. p. 455)

In spite of this letter St. Teresa must have gone to Alba for a short time, as on the eighth of the following February she signed and certified as authentic a copy of 'The Way of perfection'. (*Œuvres iii*, 256).

XLI

Convent of the Incarnation, Avila, August 27, 1572[1]

TO DOÑA JUANA DE AHUMADA, ALBA DE TORMES

The Saint's health. Family matters.

Jesus be with you!

I AM well, but so busy that I do not want even to write this letter. God be praised that Señor Juan de Ovalle is well too. On no account allow him to come here; it would be most imprudent. It would have been better to pack the letters to the

[1] Fuente, 30.

Indies in the parcels, as those you forward never get there. I am glad that Señora Doña Magdalena is better; give my love to my little darlings... Father Diego is at Avila; I have seen very little of him; he will call on you if possible. The Mother (Sub) Prioress[2] and my companion are well; I feel so much better that I shall be surprised if it lasts: the will of God be done! May He be with you! This is the eve of St. Augustine's feast. It would be extremely imprudent of Señor Ovalle to undertake such a journey.

From the Convent of the Incarnation.

Yours,

Teresa de Jesus.

XLII

Avila, circa September 14, 1572[1]

Reply to a spiritual challenge of the friars and nuns at Pastrana.

JESUS, MARY!

ON reading the challenge, we thought we could not brace ourselves to encounter in the field such mettlesome and puissant knights. For no doubt they would conquer us and leave us rifled of all our goods—we might even be so daunted as to

[2] The Saint wrote 'Prioress' but being herself in that position she must have meant 'Subprioress'.

[1] F. Vol. III. p. 154. According to the *Ano Teresiano* this is the answer to a spiritual challenge which had been sent (probably by Father Gracian) to St. Teresa, St. John of the Cross, and the nuns. The editors suggest that it probably dates about September 14, as it is customary in the Carmelite Order to send out challenges on the occasion of the renovation of vows which takes place on that day.

leave undone the little that was in our power. Therefore not one of us took up the gauntlet—least of all Teresa de Jesus—and this is the simple truth.

We agreed to try our strength and perhaps, when we have practised the art, with the goodwill and help of those who wish to meet us in the fray, we may be able, in a few days, to sign the challenge.

Yet this must be on condition that our assailant does not turn his back and shut himself up in a hermitage, but descends to the arena of the world we live in. Perhaps, when he finds the fighting is incessant, that he cannot lay down his arms, stand off his guard, nor take a single moment's rest in safety, he will not be so warlike, for there is all the difference between words and deeds as we have some reason to know.

Let him sally forth! Let him and his comrades leave their peaceful life! Perhaps, when they have gone a little way and begin to stumble and fall, they will need our aid to rise, for it is terrible to be in constant danger, weighed down with arms, with nothing to eat. Since the Quarter-Master has such store of rations, let him send us what he promised without delay, for it would win him little profit or glory to starve us out.

Every knight or daughter of our Lady who daily asks God to keep sister Beatriz Juarez in His grace that she may always speak deliberately and for His glory, will receive in return her merits gained by two years' attendance on extremely tiresome invalids.

Sister Ana de Bergas says that if the knights and sisters will beg God to remove a certain

difficulty and to grant her humility, she will give them all the merits she gains if their prayers are answered.

The Mother Subprioress, whose name is Isabel de la Cruz, declares that if these cavaliers pray that she may renounce self-will, she will give them all her merits for two years.

To any of these knights who gazes on a crucifix three times a day in honour of the three hours our Lord hung on the cross, and obtains for her the victory over a strong passion which torments her soul, Sister Sebastiana Gomez promises all the merit she wins by its conquest.

To all who recite a *Pater Noster* and *Ave Maria* daily to obtain for her patience and resignation in her ill-health, Mother Maria de Tamayo offers, on each day that they pray for her, the third part of the merits won by her sufferings which are excessive: for more than a year she has been unable to speak.

Sister Ana de la Miseria promises to the knights and daughters of the Blessed Virgin who, while contemplating the poverty in which Jesus Christ was born and died, shall demand for her the poverty of spirit which she has vowed to His divine Majesty, that she will bestow on them all the reward she earns in the sight of God by grieving over her sins committed in His service.

To all the squires and daughters of the Virgin who shall watch beside our Saviour for the three hours in which He hung living on the cross, and who shall obtain for Sister Isabel de Santangelo grace to keep her three vows perfectly, she offers

a share in the sufferings her soul has gone through.

Sister Beatriz Remon declares that she will give a year of the merits she gains to each friar or daughter of the Virgin who begs God daily to grant her humility and obedience.

Sister Maria de la Cueva makes over three years of her merits (which are no slight ones, for she has passed through severe interior trials) to every knight or daughter of our Lady who shall daily ask for her the gift of faith, light, and grace.

Sister Maria de San José proffers a year of her merits to those of the above mentioned religious who entreat our Lord to make her humble and obedient.

To any one who begs our Lord for the gift of self-knowledge for Sister Catalina Alvarez, she will give what she has earned by a year of sufferings, which means a great deal.

For any cavalier or sister who will intercede with our Lady to obtain from her Son grace for Sister Leonar de Cantreras to serve God and to persevere, she will recite three times daily the *Salve Regina*—so it will be well to pray for her every day.

If any knights or daughters of the Blessed Virgin will daily ask our Lord to bestow His love on Sister Ana Sanchez, she will daily recite for their intentions three *Ave Marias* in honour of our Lady's purity.

Sister Maria Gutierrez[2] offers a share in all her merits in God's sight to any one who prays that

[2] Probably Maria de San Pedro, who became a Discalced nun at Segovia and was at St. Joseph's, Avila, 1579.

she may obtain a perfect love for God and may persevere in it.

Sister Maria Cimbron[3] says that those who pray for her happy death will participate in what she gains by her sufferings. For a long while she has been unable to move in bed, and her end is near.

Sister Inés Diaz will recite five times daily the *Pater Noster* and *Ave Maria* for those who ask each day that she may share what the Virgin felt at the foot of the cross.

If the above mentioned knights and sisters will beg our Lord to make Juana de Jesus[4] contrite for her sins, she offers them part of the many humiliations and sufferings brought on her by her misdeeds of which the number is large.

To those above mentioned who ask our Lord, for the sake of the torture He suffered when the nails were driven into His flesh, to grant Sister Ana de Torres grace to serve Him and to obey, she pledges whatever merits she may gain this year.

To any one who will ask of Christ, in memory of what He endured while being nailed to the cross, that grace may be given Catalina Velasco not to offend Him and that our Order may increase, she will devote part of what she obtains during the time she spends daily at our Lady's feet, which means a great deal.

To those who will obtain for her patience, humility, and light to serve God, Sister Jeronima

[3] Probably the Prioress who was so angry with the Saint for founding St. Joseph's. (*Life*, ch. xxxvi, 11).

[4] This may have been Juana Baptista Gutierrez who became a nun at Segovia, was one of the foundresses at Soria, was prioress there for some years and afterwards at Pampelona.

de la Cruz will say the *Credo* thrice daily, and will bestow what her past sufferings have gained during a year. But they must perform their part every day.

A 'free-lance'[5] declares that if the Commander of the forces will obtain for him from God the grace required to serve Him perfectly in all that obedience requires, the said 'free-lance' will give in return all the merits obtained by such service during the year.

For those knights and daughters of the Virgin who ask our Lord that Sister Estefania Samaniego may serve Him and may never offend Him, and that He may give her living faith and gentleness, she will recite daily the prayer *O bone Jesus*! and will give them the merits won during a year by her sufferings and temptations in the past.

Sister N. de la Gila pledges the third part of the merits gained by her suffering and illnesses during her life to all knights and daughters of the Virgin who will recall daily for a few minutes our Lady's sorrows and will beg her help, (of which Sister N.'s soul stands in great need), and also that the life of our Mother Prioress, Teresa de Jesus, may be prolonged for the benefit of our Order.

To any of the knights of the Virgin who will once daily make a firm resolution to bear during his whole life-time with a superior who is extremely foolish, vicious, gluttonous, and ill-tempered, Teresa de Jesus[6] offers half of what she merits on that day, both by receiving Holy Communion and

[5] St. John of the Cross. He must allude to St. Teresa.
[6] The Saint herself.

by the many pains she suffers—and after all, it will not amount to much. The knight must meditate upon our Lord's humility before His judges and how He was obedient unto death.

This contract is binding for the next six weeks.

XLIII

Convent of the Incarnation, Avila, September, 1572[1]

TO DOÑA JUANA DE AHUMADA, ALBA DE TORMES

The Saint's health. News of Don Lorenzo. Some nuns of the Reform. St. John of the Cross made confessor at the Incarnation.

Jesus be with you !

GOD be praised that Don Juan de Ovalle has recovered ! His weakness will disappear by degrees. The tertian fever has been very general; every one has it here, but I have got rid of it and grow stronger every day, thank God ! I have kept well during the summer but do not know how I shall pass through the winter, as the cold has already begun to affect me. However, if there is no fever, anything can be borne.

I should be glad to hear what is being done about buying the house. A report from Oropesa says that there is news of the fleet being at San Lucar, but nothing more is known for certain. Should I hear anything about my brother[2] I will

[1] Fuente, 31.

[2] Don Lorenzo.

tell you. I am having Peralvarez' house got ready for him.[3]

I am annoyed with the Mother Prioress[4] for fasting so much. Tell her that is why I neither write nor take any interest in her. God deliver me from people who prefer their own will to obedience.

I should be very glad to render any service to Señora Doña Ana[5] for the sake of Señor Don Cristobal. We talked of receiving her into this house, as Doña Sancha is here, but it is in a very bad state and quite unsuited to her; besides, no outsider may enter the enclosure, (I am not speaking of the outer quarters) nor can any maidservant go in and out. As for Doña Ana's sisters, however much they might wish to help her, they could do little, as for the last five years they have had nothing to eat but the bread given them by the convent,[6] and Doña Inés is nearly always ill. They feel their poverty very keenly. You can see for yourself what power I have to assist her, bound as I am by all the different rules.

Remember me very kindly to the Subprioress.[7] There is not time to write more. It was Isabel

[3] The Saint's cousin, son of her uncle Francisco who brought her and her brother back when they set out as children for martyrdom by the Moors. (*Life*, ch. 1, 4).

[4] Juana del Espiritu Santo, a nun of the Incarnation who had in May of this year renounced the Mitigation and joined the Reform.

[5] A sister of two nuns of the Incarnation who had applied through Doña Juana for maintenance and lodgings within the enclosure.

[6] A proof that the system of nuns providing for themselves still existed in the Incarnation, and that those who inhabited the 'endowed cells' (*Found.* Introd. p. xxiii) were in a very different position from those without funds from outside the house.

[7] Mary of the Blessed Sacrament (Suarez).

Suarez[8] who came from Malagon—much against her wish, she declares, but as she had often said that she wanted to come here, the Prioress sent her. I expect the latter will soon come herself. I have many cares: may God set things right! Remember me to Señor Ovalle, and to my dear little ones. You do not say what was the matter with Beatriz. God be with you all! To-day is September 27.

Yours,

Teresa de Jesus.

The Discalced Father who has been made confessor here is doing much good; his name is Father John of the Cross.

XLIV

Convent of the Incarnation, Avila, 1572[1]

TO MOTHER INÉS DE JESUS, PRIORESS OF MEDINA DEL CAMPO

The Saint sends St. John of the Cross to Medina, to exorcise a nun.

My daughter,

I AM much distressed about Sister Isabel of St. Jerome's illness[2] and am sending you the holy friar John of the Cross, to whom God has given power to drive devils out of the possessed. A

[8] A nun of the Incarnation, sister of the preceding one, who tried the Reform first at Toledo and then at Malagon and finally returned to the Incarnation.

[1] Corrected by Père Grégoire from the process of beatification of St. John of the Cross, drawn up at Segovia in 1628.

[2] Isabel of St. Jerome (Alvarez), professed at Medina in 1571, died

short time ago, he delivered a person here from three legions of demons, each of whom, on his commanding it by the divine power to reveal its name, immediately obeyed.

XLV

Convent of the Incarnation, February 1, 1573[1]

TO MALDONADO BOCALAN

Thanks for a present of sixty-two fowls.

JESUS!

MAY the grace of the Holy Spirit ever be with you, and may He reward you for the charity and care shown in sending us Señor Don Francisco's alms! May our Lord preserve you to us for many years and increase the improvement in your health!

Not knowing your address, I could not ask you to forward the fowls of which we stood in great need as this house is very poor and there are many invalids. I have been of the number but have recovered now.

Your second present is a great comfort to me; may God be praised for it all! The messenger acquitted himself of his commission well.

I hereby declare that I received to-day, the eve of our Lady of the Purification, in the year 1573, sixty-two fowls, in witness of which I sign my name.

in 1582, her short and suffering religious life having been spent entirely in that convent. St. John discovered that she was not possessed but had lost her reason.

[1] Fuente, 32.

May our Lord ever have you in His keeping and grant you every blessing, as He has power to do! Amen.

Your servant,

Teresa de Jesus, Prioress.

I have written to Señor Don Francisco, telling him of your kindness, and that the fowls arrived in first rate condition.

XLVI

Convent of the Incarnation, Avila, March 9, 1573[1]

TO DOÑA JUANA DE AHUMADA, ALBA DE TORMES

Don Lorenzo's speedy return. Commissions given by him.

Jesus be with you!

THOUGH I did not write by that messenger I was very glad he was there to take you my brother's letter, which was delivered to me during Vespers. Thank God, he is well, and we can now feel assured of his return as you will learn.

God grant that Señor de Ovalle's health is good! As this carrier is thoroughly trustworthy, you should send me a few lines in return. I am well, as I understand that you are, thank God!

You ought to obtain the security as soon as possible and take possession of the sum my brother mentions. I do not know where the town is of which he speaks, nor whether it is far away; my brother will know. But take care to lose no time,

[1] Fuente, 34.

as they say couriers go to Madrid almost every day. Try to find this Flores, who must be pleading his cause, and then you can send the message immediately. May God direct all these matters and make you very holy! The letter you mention seems to be from a brother-in-law of Sayo, our uncle Ruy Sanchez. I will try to forward a letter to you by him, for he will certainly come to Avila, and you too must be sure to write to me. To-day is March 9. Give my love to my little ones.

To your Reverence[2] from

Teresa de Jesus.

XLVII

Prefatory note

St. Teresa had frequently written to Philip II. but her letters have been lost. The licentiate, Juan de Padilla, was a zealous priest who enjoyed the confidence both of St. Teresa and the King, and had been entrusted by the latter with the reformation of the religious houses of Andalusia. The Saint had probably asked him to beg Philip to regulate some foundations made in that province against Rubeo's decree and without his knowledge. The facts are stated in the notes to the *Acta Capitulorum* as follows:

'When, during his visitation in Spain in 1567, Rubeo came to Avila, St. Teresa gave an account of her work to the Father-General, who approved, and admonished her, both by word and writing, to lose no opportunity of founding "as many convents of nuns in Castile as she had hairs on her head." By her petition, and at the wish of the nuns, he accorded permission for two priories of friars in Castile, with the consent of the

[2] It must have been a slip of the pen that made the Saint style a married lady 'Your Reverence'.

present and former provincials of that province, (Alfonso Gonçalez and Angelo de Salasar), on condition that they were to be under obedience to the provincial of Castile from which they were never to withdraw themselves . . . he also wrote special Constitutions to be observed by these friars. (See appendix 1 and 2 to the *Book of Found.)*

Antonio de Heredia and St. John of the Cross, having joined St. Teresa's Reform, founded the first Priory at Duruelo in 1568, which was transferred to Mancera on July 11, 1571. The second priory was erected on July 13, 1569, at Pastrana, by the hermit Mariano Azaro and Baltasar Nieto, (cousin to Gaspar and Melchior) who took the habit and were soon after joined by a large number of friars from the Mitigated houses of Castile and Andalusia. Rubeo, hearing of this, wrote on August 8, 1570, decreeing that the Discalced were under the rule, visitation, and correction of the provincial authorities, and that they might neither transfer friars to their priories nor change their Constitutions. He granted their priors and *socii* active and passive voice in the provincial chapters. (Ibid. appendix 4.) He also forbade the reception, except by a written order from himself, of friars from the province of Spain or Portugal, especially the rebellious and contumacious Andalusians, Gaspar and Melchior Nieto, Ambrosio de Castro, Juan de Mora, and their accomplices. However, friars from Portugal and Castile who were not fugitives and who bore with them letters of dismissal might be received with the consent of the Provincial of Castile.

In the same year, at the request of Ruy Gomez, the General gave leave to found a priory at Alcala de Henares, (Nov. 1, 1570.) Next year, with Rubeo's permission two more priories were founded; one at Villanueva by Catalina de Cardona (*Found.* ch. xvii, 7), the other at Altomira with an injunction not to found or to accept any other gifts of foundations without the General's written licence. ... In February, the Count of Tendilla sought

and obtained permission for a priory at Mondejar on the condition that it was in Old Castile 'notifying to the same fathers that we forbid, under pain and censure, that any priory or regular house or church should be founded outside of that kingdom'. In the same year, Fray Diego de Leon, a Calced Carmelite of Seville, formerly Bishop of Colibraso, afterwards titular Bishop of Aberdeen and the Isles, on account of his great merit obtained from Rubeo, as an exception to the rule, permission to make a foundation of Discalced friars in Andalusia 'on the condition that it should be the only one in that province'. However, this priory was never founded as meanwhile the Discalced had erected three other priories there under other authority. On June 21, 1574, at the petition of Juan Diaz, Rubeo had licensed Antonio de Heredia to found houses of friars and nuns at Almodovar del Campo, stipulating that religious, whether of the Carmelite or other Orders, were not to be received there from other provinces, nor friars who had been professed under the Mitigation, with the exception of Fray Antonio de Jesus (Heredia). The foundation was successfully achieved on March 7, 1575.

Hitherto Rubeo had favoured the Discalced and had gradually relaxed his restrictions regarding them, allowing one foundation to be made in Andalusia. But shortly after, having received news of what was being done in that province, he changed his mind. (See introduction to Letter of May 27, 1571.) The reasons were as follows: Pedro Hernando, Visitor of Castile, conducted matters on the lines laid down by the General and gave him notice of what was being done so that no difficulties arose in Castile between Rubeo and the Discalced, but matters were otherwise in Andalusia where Francisco de Vargas was Apostolic Visitor.

Vargas seems to have known Mariano de Azaro personally while the latter was living at the hermitage of Tardo. (See *Book of Found.* Introduction xxxii, 7.) Finding that he was now a Discalced Carmelite at Pastrana

Vargas ordered him in virtue of obedience to convert a house belonging to him in the suburbs of Seville into a Discalced priory, as Mariano had refused the houses formerly offered him by the Visitor for that purpose. (Nov. 21, 1571.) However the Discalced refused to found new houses on account of the limited number of the religious. But, as two friars, formerly belonging to the Calced communities of Andalusia, but who had now joined the Pastrana priory, happened to come from Seville to Cordova, Vargas gave them the Calced priory of San Juan de Puerto. (Oct. or Nov. 1572.) Meanwhile, Gabriel de Peñuela (or 'of the Conception') a Calced Carmelite, formerly Vicar of the priory of Utrera (see St. Teresa's letter of June 18, 1575) having taken the Discalced habit at Pastrana by the advice of Fray Diego de Leon, returned home and erected a priory at Peñuela. At the same time, Baltasar de Jesus (Nieto) went to Granada, and in the name of the Discalced Carmelites accepted a hermitage near the Alhambra offered by the Count de Tendilla. This having been settled, Vargas, now made Prior of the Dominicans at Granada, chose Baltasar as Superior and Visitor of the three priories of Andalusia—San Juan de Puerto, Peñuela, and Granada.' (April 28, 1573. *Acta Capit. Gen.* Vol. I. p. 513-14. Also Introduction to *Found.* p. xxiv-xxxii.)

St. Teresa, while at the convent of the Incarnation, was not wholly informed as to what was being done, as appears from the letter of June 18, 1575, nor did she approve of any foundation being made without the General's knowledge and consent. In her letters she expresses her regret that he should only have learnt of what was done through the Calced Carmelites in the summer of 1574.

Convent of the Incarnation, Avila. June 11, 1571[1]

TO HIS SACRED, IMPERIAL, AND CATHOLIC MAJESTY, THE KING OUR SEIGNEUR

St. Teresa informs King Philip II that the Carmelite Order is praying for him; she asks a favour.

JESUS!

May the grace of the Holy Spirit ever be with your Majesty! Amen.

I FEEL sure that your Majesty is aware that I persevere in recommending you to our Lord in my poor prayers. And although, considering what a wretched creature I am, it is rendering you but little service, yet I do you some good by inciting the Discalced nuns to pray for you, as I know that they serve God faithfully. The community in this convent intercede for your Majesty, for our Lady the Queen, and for the Prince,[2] to whom may God grant a very long life. Special prayer was offered on the day on which the oath of allegiance was tendered to his Royal Highness. As we shall persevere in our petitions, your Majesties will benefit by the growth of our Order. I therefore

[1] The autograph is kept in a reliquary in the Capuchin church, Jerez da la Frontera.

[2] The Queen, Doña Maria de Austria, was the fourth consort of Philip II. The prince, Don Fernando, was born in 1571 and declared heir-presumptive at the end of May, 1573, to which ceremony the Saint alludes. He died on October 18, 1578, to the deep grief of both king and people. Philip showed great Christian resignation by ordering that processions should be made in thanksgiving to God for having taken the child to His eternal kingdom during the age of innocence.

venture to beg your Majesty to support us upon certain points which the licentiate Juan de Padilla will notify to you. I leave the matter to him and ask your Majesty to credit his word. His zeal is such that I have entrusted the affair entirely to him, as if it became public, the object for which we are striving, which is solely for the honour and glory of God, would be defeated. May the divine Majesty preserve you for many years as the welfare of Christendom requires! In these days of trials and persecutions it is a great consolation that God should have provided for the Church such a valiant defender and aid as your Majesty.

From the Convent of the Incarnation, Avila.

Your Majesty's unworthy servant and subject.

Teresa de Jesus, Carmelite.

XLVIII

Convent of the Incarnation, Avila[1]

TO FATHER ORDOÑEZ, S.J.[2], MEDINA DEL CAMPO

Concerning the foundation at Medina by Elena de Quiroga of a girls' school connected with the nuns, and the entrance of her daughter Jeronima into the convent.

JESUS!

May the grace of the Holy Spirit ever be with you!

I WISH I had time and strength to discuss certain matters with you which I consider

[1] Fuente, 36.

[2] Father Ordoñez is mentioned in *Rel.* vii, 5, as a spiritually minded member of the Society of Jesus whom the Saint had consulted about her soul.

important,[3] but my health has been unspeakably worse since the messenger left than before. It will cost me dear to say what I can, and being so unequal to the task I am sure to be tedious, however brief I try to be. This convent of the Incarnation evidently injures my health; God grant I may gain some merit by it!

I am more anxious than ever now that this matter seems almost settled, especially since reading the letter to-day from the Father Visitor, who leaves the affair entirely to me and to the Father-Master Domingo[4] to whom he has written, delegating all his own powers to us. I always feel nervous when any decision is left to me, being sure that I shall go utterly wrong. True, I have laid the matter before God as has this community.

It seems to me, my Father, that we must look well at all the drawbacks to the project, for if it turns out ill, no doubt God and the world will lay the blame on us. Therefore, never mind about a delay of a fortnight or so. I was very glad to learn from your letter that the Prioress is only concerned with the two matters you mention. Believe me, it is highly important, as you say, that one good work should not be sacrificed to another.

The idea of taking pupils in the way you mention has always been repugnant to me, for I know well that a number of girls are as different from

[3] Doña Elena de Quiroga and her daughter Jeronima had decided upon founding a girls' school at Medina upon semi-conventual lines. Whether the plan succeeded is not known. Subsequently both mother and daughter became nuns at Medina. They successively occupied the post of Prioress at Toledo and returned to Medina where they died. (*Found.* ch. iii, 13, and note 20.)

[4] Fray Domingo Bañez.

boys to teach as black is from white. The obstacles to doing any good in a large girls' school are too many to mention here. It would be best to fix the number of pupils, which when over forty is far too large and results in nothing but confusion. The children disturb one another and no good can come of it. I am told that thirty-five is the limit at Toledo[5] and no more can be received. I assure you that so many girls and so much noise are in every way undesirable. If some people will give no alms because the number is small, then go on by degrees: there is no hurry. Make your community holy and God will help it; we must not injure the work for the sake of gifts.

It would also be well that two other persons besides the Prioress should vote on the choice and admission of the pupils. This is essential. The Prior of St. Andrew's[6] or one of the regidors, or both of them, would be suitable; they should also keep an account of the expenses, with which the Prioress is to have nothing to do nor must she see or hear anything about them, as I said from the first. The character of the girls who enter the school and the length of their stay must be enquired into. This is to be arranged between you and the Father-Master: whatever relates to him must be discussed with the Father-Provincial of the Society and Father Baltasar Alvarez.[7] Many other matters remain to be settled, some of which we considered together, particularly that of the pupils not going out of the house. But I think the

[5] A similar school founded by Cardinal Siliceo.

[6] The Dominican Priory at Medina.

[7] St. Teresa's former confessor at Avila. (*Life*, ch. xxiv, 5.)

first two questions are the important ones, for I know by experience what women are when a number get together: God deliver us from it!

As regards the redeeming of the annuity, of which I think the Prioress spoke to me, you must understand that the Señora Doña Jeronima could not enter, nor have I permission to allow her to enter, unless either the annuity has been paid off or Señora Doña Elena takes the matter upon herself, so that the convent may not have to spend money in paying annuities and may be completely free from them. I understand that leave was granted by the Father-Provincial solely on that condition and, in my opinion, to act otherwise would be a fraud. In short, I cannot do it. I can quite understand that it is a great burden for Señora Doña Elena. Let her make some other arrangement; she could either defer building the church, or, which would be better, she could postpone Doña Jeronima's entrance until later on when she would be older.

I think that we must not depend very much for a foundation upon this plan which may fall through, as we do not know whether the candidate will persevere. Let your Reverence consider the matter very carefully. It would be better for the young girl to try her vocation for a few years and that it should prove lasting, than that we should make a laughing-stock of ourselves, though that would matter little unless we discredited what was good.

If we adopt this expedient now, we must consider with whom we have to deal. At present nothing seems certain, and the Father Visitor will

ask who is to sign the contract. I need not have examined into the affair had he done so; as it is, I have to decide with authority though I possess none.

Please remember me to Señor Ascensio Galiano[8] and give him this letter to read. He always shows me great kindness in every way, and I was extremely glad that my letter reached him so safely. My bad health makes me fall into many mistakes. Ana de Pedro[9] cares too much for her daughters to send them to Medina, nor has such an idea ever entered her mind. I shall leave here the day after to-morrow unless I have a fresh attack, and it would have to be a severe one to hinder me. The letters have been sent to San Gil[10] but no answer has arrived; we shall try to get one to-morrow, Tuesday. I ask for the prayers of my friend the Father Rector.

Your unworthy servant and daughter,

Teresa de Jesus.

XLIX

Prefatory note

For the foundation of Salamanca, see *Found.* xviii, xix. As the house proved very unhealthy and the Blessed Sacrament could not be reserved in it, Father Hernandez, the Apostolic Visitor, in pity for the nuns, sent St. Teresa there from the Incarnation in 1573. The nuns had arranged to buy a house from Don Pedro de la Vanda, 'a gentleman of noble birth, not very rich, and of an indigestive condition.' The house being entailed, the

[8] Syndic of the convent at Medina.

[9] See letter to Francisco de Salcedo, September, 1568.

[10] The Jesuits' house at Avila.

King's licence was required, also, unless the community quitted their present dwelling before Michaelmas day they would be required to renew their tenure. On the eve of St. Michael's day, on account of the delays occasioned by Pedro de la Vanda the future convent was still unfinished, the church roofless, and torrential rain was falling. Through the Saint's prayers the rain stopped, the house was made ready, and the nuns entered next morning in procession with the Blessed Sacrament. 'Immediately afterwards came the nobleman, so excessively out of temper that I did not know what to do with him', says the Saint. (*Found.* xix, 8-10, and Father Julian's account). Pedro de la Vanda gave her constant trouble during her life-time as will be seen from the letters and after her death the community were obliged to take another house on account of his difficult temper.

Salamanca, August 2, 1573[1]

TO PEDRO DE LA VANDA

JESUS!

May the grace of the Holy Spirit ever be with you! Amen.

I CAME to this city with the intention of finding a suitable home for the nuns. As I have but little leisure and the time for building is limited, I was sorry not to find you at Salamanca. The king's authorisation has come and should soon be acted upon. I beg of you to be kind enough to call on me at once as the matter is very important and I trust God that you will not be unwilling to come to terms with me. May He direct all things according to His good pleasure and ever have you in His keeping!

[1] Fuente, 37.

Your house seems a good one, but we shall be obliged to spend over five hundred ducats on it before we can enter. I am pleased with it, and I hope our Lord will make you pleased at your property being put to so good a use. May God preserve you to us for many years!

Will you remember that it is urgent that the work should be begun at once, as the fine weather is passing. For the love of God, have the goodness to call on me soon! If you should delay, please allow us to begin putting up the partitions of which more than two hundred (feet) will be required: they will not injure the house, and should our contract fall through (though I trust God it will soon be settled), if any damage is done we will repair it. All will be arranged as soon as you come here. May His Majesty grant you a very long life in which to amass merits for eternal life hereafter! To-day is August 2.

Your Worship's unworthy servant, (who kisses your hands),

Teresa de Jesus.

LII

Salamanca, October 31, 1573[1]

TO DOÑA INÉS NIETO, WIFE OF SEÑOR ALBORNOZ, COMPTROLLER OF THE DUKE OF ALBA

The Saint asks Doña Inés to interest her husband in her nephew Gonzalvo.

JESUS!

May the grace of the Holy Spirit be with you! THE enclosed letter was written several days ago. This one is to beg Señor Albornoz to show every possible kindness to my nephew Gonzalvo. Will you be good enough to be friendly to him for the sake of me, the poor servant of both of you, who entreats you to take his cause to heart. I am writing to the Duchess, asking her to remove him from the number of her pages, as he seems to me far too old for the post, and I know that Señor Albornoz would have great influence in the matter. As all the pages live together I am afraid they may tell him he is past the age for a page and may persuade him to go abroad. I should not care if I knew that he would serve God there, but Italy

'While thinking of the severe penance practised by Doña Catalina de Cardona and how I might have done more, as our Lord has sometimes made me wish to do, had I not obeyed my confessors, I wondered whether in future it would not be better for me to disobey them. But He said: "No, daughter; your way is right and safe. Do you know all the penance she did? I prize your obedience more".' (See *Rel.* iii, 12.) Father Guttierez was so delighted with this letter that he read it to his community at recreation.

[1] Fuente, 38.

is full of dangers. May His Majesty protect him as He can do, and may He grant you a safe confinement!

I was very glad to hear particulars from my sister[2] of you and your little angel. May God have him in His keeping and give you and Señor Albornoz all that I ask for you!

The more I examine the picture the more beautiful it seems. I mean to bring it with me if I visit your neighbourhood. This is the last day of October.

Your unworthy servant,

Teresa de Jesus, Carmelite.

LIII

Salamanca, November, 1573[1]

TO DOÑA JUANA DE AHUMADA, AT ALBA DE TORMES

The Saint's health. Affairs at the convent.

...I THANK our Lord that Señor Juan de Ovalle is better in spite of the weather: God grant his health may continue to improve! My quartan ague persists, and the worst of it is that the pains of the last few winters have returned; they prevented my sleeping almost all last night. I expect the doctors will bleed me again. God must have so willed lest my stay at the Incarnation should appear to have been the cause of all my illness. To tell the truth, this ailment came from there and

[2] Doña Juana de Ahumada, Don Gonzalvo's mother.

[1] Fuente, 39.

has never entirely left me. Perhaps my health might have been better in your locality. Even at Salamanca the pain is less acute in many ways than it was at the Incarnation. But even were it as severe, I should be able to bear it better here.

Pedro de Vanda's affair is progressing, though rather slowly, I fear. When the licences are ready I shall go to inspect the workmen, who have not finished. God seems to wish to keep me at Salamanca, for no one in the house understands anything about work or business matters except myself. Yesterday we gave the habit to a very good postulant[2] who I believe will bring us some money—indeed, a great deal—which will be a help to us. Thank God, she is made for our Order: she is the daughter of Martin de Avila Maldonado and Doña Yomar de Ledesma. It is very fortunate for us. She is highly pleased, as all the nuns are with her.

Will Señor Juan de Ovalle kindly take this letter as addressed to him; remember me most kindly to him and to my daughters. Doña Antonia, who has quite recovered from the quartan ague, sends her kind regards to you and to the Prioress, as I do to the sisters and the little one. I do not think I can write to them, nor have I anything to say except to beg them to pray for me. God grant that you may become a saint! May He repay you for your kindness in saying what was suitable! I was delighted to hear that Señor Juan de Ovalle's health had improved and that the little angels were well. . . .

[2] Yomar de Jesus (Ledesma), took the habit in November, 1573, was professed on November 13, 1574, and died next year. Her sister,

LIV

Salamanca, December 3, 1573[1]

TO THE FATHER MASTER DOMINGO BAÑEZ, VALLADOLID

The Saint's loneliness. Advice for Mother Mary Baptist.

JESUS!

. . . I ASSURE you, my Father, that I think my joys are no longer of this world, for I have not got what I want and I do not want what I have. My trouble is caused by my no longer being able to find comfort in my confessors—it must come from something higher than a confessor, for nothing that is less than the soul itself can satisfy its desire. It has been a great relief to tell you this—God grant you may always find relief in loving Him! Tell that insignificant little person,[2] who is so very much concerned as to whether the nuns will vote for her or not, that she interferes too much and is wanting in humility, for both you and we who have the welfare of the convent in view are more interested than the sisters in the choice being a good one. It is truths of this kind that nuns must be made to understand.

Doña Francisca de Luna, who wished to enter with her, had not the requisite health.

[1] Fuente, 43. The beginning is missing.

[2] Mother Mary Baptist (de Ocampo) the Saint's niece. It was she who, when a school girl at the Incarnation, offered to find the means for the foundation of a convent of Discalced nuns, which was the beginning of the Reform (*Life*, ch. xxxii, 13). She was professed at St. Joseph's, Avila, in 1564. She was afterwards made Prioress of Valladolid, and feared being re-elected when this letter was written. She died in 1603.

Remember me most kindly to Señora Doña Maria[3] when you see her, for it is a long time since I wrote to her. It is a great mercy that her health should be better in such bitterly cold weather. I believe that to-day is December 3.

Your Reverence's daughter and servant,
Teresa de Jesus.

LV

Salamanca, January, 1574[1]

TO FATHER DOMINGO BAÑEZ, VALLADOLID

The Saint's health. She regrets not hearing Father Domingo's sermons. Casilda de Padilla's vocation. The Princess of Eboli and the Pastrana nuns.

JESUS!

May the Holy Spirit be with your Reverence and in my soul!

I DO not know why you have not received the very long letter I wrote you while I was ill and forwarded *via* Medina, telling you of my joys and sorrows. Now I should like to write to you at length again, but I must send several other letters and I am shivering, for I have the quartan ague again to-day. I have escaped, or almost escaped it twice, but unless the former pain returns the fever matters little.

Thank God for the good news about your sermon which I would give anything to hear. Now

[3] Doña Maria de Mendoza.

[1] Fuente, 40. Some words of the autograph are illegible.

that you are superior of that house,[2] I long to be there. But did you ever cease to be *my* superior? Yet, knowing what your position is now, I think that I should feel additional pleasure in being near you. However, as I deserve nothing but the cross, I praise Him Who always sends it to me.

I am charmed with the letters from the Father Visitor[3] to my Father. Not only is your friend a saint, but he knows how to show it, and when his words do not contradict his actions, he behaves very prudently. Although the report about a certain person is true, he will not fail to admit her, for people of rank vary very much from one another. The nun brought by the Princess of Eboli was deplorable,[4] while this angel may do great good to souls, and all the more because of the commotion caused by her entrance.[5] I see no reason for refusing her. The only harm that could happen would be that she might have to leave the

[2] Father Bañez had been nominated Rector of San Gregorio's college at Valladolid.

[3] Pedro Hernandez, who objected to the Saint's making any more foundations.

[4] An Augustinian nun of Segovia whom the Princess of Eboli wished to force upon the Carmelites of Pastrana. St. Teresa appealed to Father Bañez who persuaded the Princess to relinquish the idea. (*Found.* ch. xvii, 12. note 14.)

[5] The 'angel' was Casilda de Padilla, an heiress twelve years old. Though betrothed to her uncle, her wish to become a Carmelite was so strong that when she visited the convent at Valladolid with her mother she refused to leave. Her confessor and Fray Bañez were sent for and she was obliged to withdraw but managed soon after to slip in when some firewood was taken in. She was again removed and again effected an entrance when she was clothed at once, and professed in January, 1577. In 1581 she left the Carmelites to become a Franciscan. This letter refers to her visit to the convent with her mother and her return home. (*Found.* ch. xi, 3. See also *Found.* ch. x, 8 and ch. xi.)

convent, but God would bring good out of it in other ways, and it might affect some soul which would otherwise have been lost. The judgments of God are wonderful, and since she seeks Him so earnestly amidst the dangers of the world to which people of her rank are exposed it is not for us to deny her or even to refrain from risking trouble and inconvenience for the sake of so great a gain. It seems to me that to put her off would be to act merely from human motives and to please the world, and we should increase her distress, for it is certain that, even should she repent of her decision during the month's delay, she would not own it. However, if her relatives must be pacified and her cause justified, it rests with your Reverence to defer her entrance, although, as I say, it would be but for a few days. God be with her! She gives up so much that He cannot but reward her richly, considering what He bestows on us who have left nothing for His sake. It is a great comfort to know that you are on the spot to advise the Prioress. Blessed be He Who has thus overruled matters! I trust in His Majesty that all will go well.

Pedro de Vanda's affair seems unending. I shall probably be obliged to go to Alba first in order to lose no time. The matter is a difficult one as he and his wife disagree about it.

I deeply commiserate the nuns of Pastrana.[6]

[6] On her husband's death, the Princess of Eboli insisted on Father Mariano's giving her the Carmelite habit in the presence of his dead body and started at once for the convent at Pastrano she had founded. She ordered the Prioress to receive her and to clothe her two attendants. Her behaviour was unbearable: she introduced people from outside into the enclosure, insisted on the nuns' serving her on their knees, and after living for some time in a hermitage in the garden,

The princess has returned home yet the nuns are treated like prisoners, so that although the Prior of Atocha was in the town, he was afraid to visit them. She is just as angry with the friars. I do not know why such slavery should be endured.

I get on well with Father Medina[7] and think that if I had several interviews with him he would soon be pacified. He is so busy that I see little of him... Doña Maria Cosneza told me that she did not like him as well as she likes you... Doña Beatriz is well. I was much concerned last Friday as to what she would do; now, thank God, I need not trouble myself about it. She told me of your kindness to her. A love for God endures much; had there been a question of anything else, all would now have been over.

It seems as difficult for me to write a short letter as for your Reverence to write a long one. However, your brevity is a mercy to me, as I am not so disappointed at finding nothing from you when I look through my batch of letters. May God protect you! It seems as though I should never stop writing . . . God grant that your answer may not be shorter!

Your Reverence's subject and daughter,

Teresa de Jesus.

retired to her palace. Out of resentment, she stopped the building of the church and deprived the community of the maintenance she had provided for them as well as of her husband's legacy. St. Teresa was forced to remove the nuns to Segovia in January, 1574. (*Found.* xvii, 14, 15, and notes; also Father Julian's account.)

[7] Father Bartolomé de Medina. See letter to Mother Anne, Feb. 1574.

LVI

Alba de Tormes, January or February, 1574

TO DON ALVARO DE MENDOZA, BISHOP OF AVILA, AT VALLADOLID

Messages. Casilda de Padilla. The Bishop's friends.

JESUS!

May the grace of the Holy Spirit ever be with your Lordship!

THANK God your Lordship's health is good! May He preserve it as I ask of Him!

It would be a comfort to me if I could write you a long letter, but the time is so short that I am averse even to beginning this. Mary Baptist[1] will tell you all about me, as I cannot write. As she gives me news of you, and, God be praised! it is the news I wish to hear, I can endure receiving none from you. I have sent you several letters, one of which I know for a certain reason has never reached you. I do not know what has become of the rest. I have only had one from you since I came here—no, I am mistaken—it was delivered to me at Salamanca.

I told the Duchess[2] what you bade me say; she related the whole history to me and assured me that she had never thought that your Lordship had been concerned in the last affair. She certainly does not deserve to forfeit people's friendship.

[1] The Prioress of Valladolid.

[2] The Duchess of Alba. St. Teresa had stayed two days in her castle on her way to make the foundation at Segovia and had there seen the room full of curiosities mentioned in the *Interior Castle*.

I have not time to write to my dear Señora Doña Maria[3] either; I kiss her hands again and again. But it seems to me that our Lady knows how to defend her daughters better than her Ladyship understands how to protect her subjects, if it is true, as they say, that she was silent in this case. God help the dear little angel! The way in which He assists her in the world is an unheard-of thing. I believe that it is in order to manifest this that He leaves her alone in the midst of such trials. I praise Him heartily for it.

Now, my Lord, that you have so many saints around you, you have learnt to recognise when a person is not a saint, and so you forget me. Yet after all, I believe that when you are in heaven you will discover that you owe more to the sinner than to the saints!

I would rather congratulate my Señora, Doña Maria and the Countess on some other event than the marriage, but I was glad that it was arranged so quickly. God grant it may tend to His service and bring happiness to you and to my Señora, Doña Maria for many years! I kiss the hands of my señoras Doña Beatriz and the Duchess; may our Lord uphold you in His!

Your Lordship's unworthy servant and subject,
Teresa de Jesus.

Will you kindly send word whether the Father Visitor[4] has granted me permission to stay a few

[3] Doña Maria de Mendoza. The nuns are styled her 'subjects' because she gave them their present house at Valladolid and maintained them. The matter referred to is Casilda's entry into the convent.

[4] Pedro Hernandez. The Saint wanted permission to stay at St. Joseph's, Avila, on her way to Segovia.

days at St. Joseph's; the Prioress would give me your message.

LVII

Alba de Tormes, February, 1574[1]

TO MOTHER AÑA DE LA ENCARNACION, PRIORESS OF SALAMANCA[2]

News of the convent at Alba. The Saint sends a trout to Father Medina. Messages.

Jesus be with your Reverence!

LET me know how you are, you and all your daughters, and give them my kind regards. How I wish that I could enjoy the society of the communities both of Salamanca and Alba at the same time!

I think that I shall have less trouble here than I expected, and there is a hermitage looking over the river,[3] as does the cell in which I sleep, so that I can enjoy watching it while I am in bed, which is a great delight. I feel better in health to-day than usual. Doña Quiteria[4] has the fever; she says she misses the nuns at Salamanca. They have

[1] Fuente, 42.

[2] Aña de Tapia, a cousin of St. Teresa's both on the father and mother's side. She was professed at the convent of the Incarnation, which she left for St. Joseph's in 1567. She took part in the foundation at Medina del Campo and was afterwards made Prioress at Salamanca. (See *Life* ch. xxxv, 4, and note).

[3] Tormes. After two days' visit to the castle, the Saint went to the convent of Alba.

[4] Doña Quiteria, a nun accompanying St. Teresa, who had left the Incarnation to join the reform, but who returned to the house of her profession in 1574, and died there in 1606. (*Found.* ch. xix, 7).

sent to Alba for a doctor to attend Señora Doña Jeronima, who is still suffering. Pray for her as we do. I feel anxious about her. May God have you in His care!

The trout I am sending you came to-day from the Duchess. It seemed such a fine one that I engaged this messenger to take it to my Father, Master Fray Bartolomé de Medina.[5] Should it reach you in time for dinner, will you send it to him at once by Michael with the enclosed letter. Even if it arrives later, do not fail to forward it to see if he will bring himself to write me a few words.

Be sure to let me know about your health, and to eat meat for the present. Let them tell the doctor about your debility; remember me kindly to him. May God be ever with you, whatever happens! Amen. Give my kind regards to Father Osma whom I miss very much at Alba. Let Juana de Jesus[6] write and tell me how she is: she looked very ill on the day I left.

[5] Father Bartolomé de Medina, a Dominican, and professor at Salamanca and Alcala. He was at first very prejudiced against St. Teresa and spoke of her in a sermon in the cathedral of Salamanca as one of those women who wander from place to place who had better remain at home with their prayers and spinning. Hearing of this, she was most anxious to see him and speak to him of her soul and the object of her foundations and give him her *Life* to read. She did so which so satisfied him that in another sermon he said: 'Señores, I spoke some unconsidered and wrong words about a nun who is founding houses of Discalced religious. I have seen and talked with her, and without doubt she has the divine Spirit and walks by a very sure way.' The Saint declares in her relation to Father Rodrigo that no one so reassured her as he did after he had read her books and heard her confessions and that they remained close friends.

[6] Juana de Jesus, (Yañez y Lozza) took the habit at Avila but was transferred a fortnight later to Salamanca, where she was professed in 1573.

To-day is Wednesday and midnight has struck.

Yours,

Teresa de Jesus.

How are the Countess[7] and the corregidor's wife? Please enquire on my behalf and let me know. I will write and tell you how your sister[8] is, and will not send off Navarro until I hear. I will forward to you a small sum of money. He will take you the sixteen *reales* if I remember them to-morrow; I forgot them to-day. If Lescano[9] asks for money, give it to him and I will repay you, as I told him to go to you if he wanted anything. However, I do not expect that he will require any payment.

LVIII

Prefatory note

St. Teresa had reached Segovia on March 18 and had made the foundation next day. The 'agitation' caused by the visit of Fathers Gracian and Mariano to Andalusia and 'the pain it would cause the General' alludes to events following those stated in the introduction to her letter to the King dated June 11, 1573.

'Finding that the appointment of Fray Baltasar de Jesus (Nieto) as Superior and Visitor of the Discalced was unwelcome to them, a month or two later (June 30), Vargas sought for some one to make Superior who had been professed as a Discalced religious. On August 4, Fray Baltasar retired to Pastrana where he conferred the patents on Jerome Gracian, a recently professed Carmelite

[7] The Countess de Monterey (*Found.* ch. xix, 9, note 15).

[8] Inés de Jesus had been professed at the Incarnation where she had been brought up under the Saint's care and had left for St. Joseph's with her sister in 1571. She was Prioress at Medina for ten years and died there on the same day as her sister, April 22, 1601.

[9] He appears to have accompanied St. Teresa from Salamanca to Alba.

of the Reform who with the permission of the Provincial of Castile was about to go to Andalusia as Mariano's companion. The two friars went first to Toledo to consult Father Antonio de Heredia who was acting there as Prior of the Calced Carmelites. Mariano was ordained deacon in that city on September 19. They then went to Granada where they received a warm welcome from Vargas who, edified by their lives, not only confirmed Gracian's authority as Superior of the Discalced but, towards the end of September, also constituted him Visitor of all the Carmelites of Andalusia, both Calced and Discalced. The two friars then travelled to Seville where they met Augustin Suarez, Provincial of Andalusia. Father Gracian showed him the patent constituting him Superior of the Discalced of Andalusia but said nothing of the other patent which appointed him Visitor and Reformer of the Calced of Andalusia, so making him the Provincial's Superior. On St. Luke's day, Gracian restored the Priory of San Juan del Puerto to the Provincial. Choosing for himself the novices he considered suitable for the Reform, Father Gracian resigned the rest to Suarez and left secretly next night with them after Matins for a Calced priory in Seville. However, the friction between the Calced and Discalced friars there became so great that, with the Archbishop's permission and relying upon the patents given him (although they remained unpublished), Gracian, on January 5, 1574, went with his friars in strict secrecy to a hermitage given him by the Archbishop. Here he erected a priory of fathers of the Reform called *Nuestra Señora de los Remedios*, near the Priory in which he had been staying. Hence fresh disturbances arose. Vargas, fearing lest Suarez should obtain the suppression of this Priory from the king, wrote to the latter blaming the Calced severely and praising the Discalced. (March 15, 1574). The Andalusian Calced Carmelites, finding they could get no help from the king or the Archbishop, became alarmed

and sought aid from the Father General. Thus they who but a few years before had repudiated Rubeo's authority in such matters and had obtained from the Holy See Apostolic Visitors not belonging to the Order, now appealed to the General against those very Visitors! It was at this time that St. Teresa wrote to the Prioress of Valladolid saying: 'Oh! If you only knew what an agitation is secretly being made in favour of the Discalced! We ought to thank God for it! It has all been caused by the two who went to Andalusia: Gracian and Mariano. My joy is tempered by sorrow at the pain it will cause our Father General.'

After having sent patents for the foundation of a priory and convent at Almodovar on June 21, 1574, Rubeo heard for the first time of the erection of Discalced priories at Penuela, Granada, and that of Nuestra Señora de los Remedios at Seville, also of the nomination of Gracian, not only as Superior of the Discalced (Vice-Provincial, as he had styled himself in his letter to Didacus de Leon) but also as Visitor of the province of Andalusia, in opposition to all the General's concessions and prohibitions. Rubeo immediately (on August 3) obtained a revocation of all the Visitors' powers from the Holy See, but postponed the publication of the Brief containing the revocation until the next General Chapter should be held. Meanwhile, the Apostolic Nuncio in Spain, having learnt of the Brief, used his authority as legate on September 22, by constituting *Reformers* of the Carmelite Order to replace the Visitors and nominating Pedro Hernandez as Reformer of Castile, and Vargas and Jerome Gracian jointly as Reformers of Andalusia. This decree was confirmed on December 27 by the Supreme Pontiff.

The General, who had hitherto received no reliable information as to what had been done in Andalusia either from St. Teresa, Gracian, Mariano, Baltasar, or any one else, wrote two letters to the Saint, the first dated October, 1574, the second January, 1575. These letters,

which were to be read at the next General Chapter, asked for a full account of what had happened and blamed Gracian and Mariano severely for ambition and disobedience. St. Teresa was at Veas at the time, engaged on making a foundation there by the Bishop's order, and was quite unaware that Veas was on the borders of Andalusia. By divine permission, Rubeo's letters did not reach her until they were forwarded to her at Seville on June 15, 1575, the General Chapter then being over. Consequently no letters or representations from the Discalced were heard by the Chapter, as the definitor and *socius* from Andalusia and Castile had not arrived, nothing being known of the subject save the complaints from Andalusia.

After having inspected Rubeo's patents and prohibitions, the Chapter, hearing no defence from the accused, suppressed the three Andalusian priories, decreed that their inmates should leave them within three days, and that, should they prove contumacious, the secular power should be called in. Saint Teresa, in her letter to Rubeo written on June 18, 1575, which arrived too late, explained affairs, defended Gracian and Mariano against the charge of disobedience, (although she admitted that they might have been mistaken in their mode of action) and attested that they were zealous and upright, and had not been the authors of the discord and confusion; she also begged the General to forgive them. (*Acta Capit. Gen.* Vol. I note, pages 514-515. *Found.* Introd. xxxii, xlii. ch. xxviii, and notes).

By further enactments not entered in the minute-book, but privately intimated by the General to the Provincial of Castile, Fray Angel de Salazar, St. Teresa was to choose some convent in which to reside in future, which she was not to leave without permission. (*Book of Found.* Introd. p. xlii, and ch. xxvii, 18).

Segovia, May 13 and 14, 1574[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

Thanks for letters. Difficulties of the Discalced Fathers. Fathers Bañez and Medina.

Jesus be with you, my daughter!

YOUR servant is a quick walker; I expected him to return to-morrow from Madrid, where I sent him because I knew no one else I could trust with this business, and he came back to-day, Thursday. I have to answer letters from Avila at the same time and, as neither my eyes nor my head are fit for the work, I cannot despatch them until to-morrow—God grant they may be ready even then! How I should like to write at leisure to you and the Señora Maria![2] I feel almost well, for the syrup I mentioned to our Father has cured my attack of melancholy and seems to have completely freed me from the fever.

I laughed a little at Father Domingo's letter, as I was without the complaint at the time, but do not tell him so because I sent him a very charming note which perhaps he may show you. Indeed, both of your letters delighted me, especially yours telling me that that saint[4] is at rest after having

[1] Fuente, 46. An account of the foundation at Segovia is given in *Found.* ch. xxi, also by Father Julian de Avila.

[2] Doña Maria Mendoza.

[3] Father Domingo Bañez.

[4] Beatriz de la Encarnacion (Onèz) who died at Valladolid on May 5, 1574, having offered her life in sacrifice to obtain the salvation of some criminals who were condemned to death. She had only been professed four years. The whole of ch. xii of the *Book of Foundations* is given to her history.

died such a beautiful death. I am astonished at any one regretting her great gain instead of envying her.

I feel for the severe troubles you have had and still have, my daughter, with these numerous and most important affairs. I know by experience what it means, but I do not think your health would benefit, but rather the reverse, by your having the rest of which you speak. I am certain of it for I know your character, so that I make little of your trials, for in one way or another you are bound to become a saint, and your longing for solitude does you more good than solitude itself would do.

Oh! if you only knew what an agitation is being made secretly in favour of the Discalced! We ought to thank God for it. It has all been caused by the two who went to Andalusia: Gracian and Mariano. My joy is tempered by sorrow at the pain it will cause our Father General, to whom I am deeply attached. Yet I realise that otherwise we should have lost everything. Will you all pray about the matter. Father Domingo and some papers I am forwarding to him will inform you about the affair.

Do not send me your letters except by a thoroughly dependable messenger, even though you should be obliged to wait several days for one.

It is very unfortunate for us that our Father Visitor[5] should be so far away; but even were the distance greater I think that certain matters would oblige me to send to him, for the other superior cannot decide some questions either on his own

[5] Father Pedro Hernandez.

authority or as a deputy. May he hold his office for many years!

As for Father Medina, never fear that I should distress myself about him even were he far more embittered against me: indeed, he makes me laugh. I should feel half a word from Father Domingo far more keenly. The other owes me nothing, and I care little whether he likes me or not. As he has not seen our convents and knows nothing about them, he ought not to be put on a par with Father Domingo who loves them and looks upon them as something belonging to him: indeed, he has been their loyal defender.

You have had many disturbances connected with your affairs, yet every one would welcome them for her own house.

Remember me very kindly to Doña Maria Samago;[6] tell her it is the way of the world and we can trust no one but God. I believe all you say about her and her sister. It is a good thing that no more has been done regarding them, for we owe them gratitude and should have shown great ingratitude, especially to the Bishop. God will order things differently as time goes on, and we shall be able to help these ladies. I knew very well that the Señora Doña Maria would not be pleased. I meant to write to her but fear it will be impossible.

I must tell you that Doña Maria Cibrian is dead. Will you all pray for her. Give my warmest thanks to the Prioress of the convent of the Madre de Dios[7] who is doing us a great charity here

[6] Sister of the Bishop of Avila.

[7] A convent of Dominican nuns.

through her friend. She must excuse my not writing to her as I am not well and am suffering from my eyes. Take care of your own health; I do not want you to be injured by your many troubles and sleepless nights.

Oh, how I long to go and see you some day! We are not far from one another, yet I do not know how it can be managed. Tell my dear Casilda,[8] if she thinks it prudent, to give the enclosed letter to her aunt to whom I showed the letter she wrote to me. The aunt has been very friendly to me for some time and I can trust her in every way.

I am sure to have forgotten something. God be with you and have you in His keeping for me, for I am extremely fond of you! I cannot tell how I can endure your feeling such affection for my Father—it shows how you deceived me when I thought you were a great servant of God. May He make a saint of you!

To-day is May 14. I long to see my good Maria de la Cruz.[9] Give her and Stephany[10] many loving messages from me. Father Paul Hernandez came back astonished at her progress, as he had reason to be.

Yours,

Teresa de Jesus.

[8] Casilda de Padilla, who had now entered the convent.

[9] Maria de la Cruz, formerly a servant of Doña Guiomar de Ulloa, one of the four orphans who entered at the foundation of St. Joseph's, Avila. She went to Valladolid three years after her profession and died there in 1588.

[10] Stephany of the Apostles, a very holy lay-sister. Our Lord had told her to go to Valladolid where she became the penitent of Father Ripalda, S.J. who sent her to the Carmel there. (*Found.* xi, 1, and note).

I have just heard what advice you gave Isabel de San Pablo. She makes me laugh with her convents. She kept me alive in my last illness; her good temper and high spirits cheered me and she revived me by reciting the Divine Office with me. I assure you that she would perform any other duty just as well, and, had she the health, could with confidence be trusted to govern a convent.

LIX

Segovia, end of May, 1574[1]

TO FRAY DOMINGO BAÑEZ, VALLADOLID

Concerning a postulant he had sent to the Saint. Praise of Father Melchior Cano. Spiritual advice.

May the grace of the Holy Spirit be with your Reverence and in my soul!

JESUS!

WE need not wonder at anything being done for the love of God when my love for Father Domingo makes me think that whatever seems right to him must be right, and wish for whatever he wishes. I do not know where this bewitchment will lead me.

We are pleased with your Parda[2]. Ever since her entrance she has been so beside herself with joy that we thank God for it. I do not think I shall have the heart to leave her as a lay-sister after

[1] Fuente, 45.

[2] A postulant sent by Father Bañez. Fuente suggests that 'Parda' is an abbreviation of the word *culiparda*, peasant woman. Nothing is known of her.

the transformation your Reverence has wrought in her, so I am having her taught to read and we shall decide when we see the results.

My soul understood hers even before we spoke to one another, and ever since her entrance one of the nuns has not been able to interrupt the prayer that Parda taught her to practise. Believe me, my Father, I am delighted whenever I accept any one who brings nothing with her and whom I receive simply for the love of God.[3] When I meet girls who have had to give up their vocation for want of a dowry, I recognise that God is doing me a special favour by enabling me to help them. It would be a great joy to me if all the nuns had been in the same case. I never remember having refused any one because she was penniless if I was satisfied with her otherwise.

I am particularly glad that God honours you so highly by employing you in such work, and glad also that this young girl has entered. You have become the father of the helpless, and I so rejoice at the charity with which He has inspired you that I shall do my utmost to assist you in all good deeds of the kind. How the person wept who brought Parda! I thought her tears would never cease flowing. I cannot imagine why you sent her here. The Father Visitor has given leave for the postulant's reception. This is his first kindness and, God willing, he will show us more. Perhaps I could admit the weeper into some other house if you are satisfied with her, for the community at Segovia is too large already.

[3] *Found.* ch. xxvii, 11.

Parda has found a kind father in your Reverence. She says she can hardly believe she is here; her joy makes one praise God. I have thanked Him. I had a visit from your grand-nephew who came with Doña Beatriz. I was delighted to meet him. Why did you not tell me he was coming?

I like your postulant all the better for her having lived with my saintly friend. Her sister has written making me all manner of kind offers; I assure you that it touched me deeply. I seem to love my friend now far better than when she was alive.

Of course you know that a vote was given for you as Prior of San Esteban;[4] the rest of the votes were in favour of the present Prior. The unanimity of the fathers made a very good impression on me.

I met a member of your Order yesterday named Fray Melchior Cano.[5] I told him that if there were many like him among the Dominicans you might build houses for contemplatives.

I have written to Avila, lest those who are anxious to make the foundation should lose heart if the funds were not forthcoming. I long to have the building begun. Why did you not tell me what you had done? May God make you as holy as I hope you may become! I wish to speak to you some day about your fears: your unwillingness to believe me shows little humility. Father Melchior acts more humbly, for, though I only spoke to him

[4] The Dominican Priory at Salamanca.

[5] A great contemplative. He died at Salamanca in 1607, in the odour of sanctity: the cause for his beatification is being drawn up. His uncle, the famous Dominican theologian of the same name, died as Bishop of the Canaries in 1560.

once at Avila he says that I did him a great deal of good and he never forgets me for a single hour. Oh, what a mind he has and what a soul God owns in him! He was a great consolation to me. But I seem to have nothing to talk to you about except other people's spirituality. Abide with God, and ask Him to give me such spirituality that I may never go against His will. It is Sunday evening.

Your Reverence's daughter and servant,

Teresa de Jesus.

LX

Segovia, beginning of June, 1574[1]

TO ANTONIO GAYTAN, SALAMANCA

Advice about prayer. The foundation at Segovia.

JESUS!

May the Holy Spirit be with you, my son!

I AM not lucky enough to have time to write you a long letter as I am sure I wish that I could. I am delighted to hear from you and learn how God bestows greater blessings on you every day. He is rewarding you for what you did for us here.

Do not tire your brain by trying to work it during meditation. I have often told you what to do; perhaps you may remember. It is a higher grace from God that you should continually praise Him and wish that others should do so too, and a striking proof that your mind is fixed on Him. May He

[1] Fuente, 50.

be pleased to teach us both how to repay part of what we owe Him and may He give us much to suffer for Him—if only from fleas, ghosts, and bad roads.[2]

Antonio Sanchez was ready to let the house without further discussion, but what were you and Father Julian thinking about when you wanted to buy such a place? It was fortunate that the owner would not sell it. We are about to purchase one near St. Francis' church, in the Calle Real, the best of the suburbs and near the market.[3] It is a very good house. Will you kindly pray about it. I am better—I was about to say I am well, for to have nothing beyond my usual ailments is very good health for me. May God give you good health and have you in His keeping for us!

Your servant,

Teresa de Jesus.

[2] This was no doubt a reminiscence of the journey on which Antonio Gayton and Julian de Avila had accompanied St. Teresa to Segovia.

[3] The foundation had been made on March 19, in a hired house. The bishop, who was away from home, had only given verbal permission, and his vicar-general was extremely angry and tried to abolish the convent. Later on, his opposition was overcome and another house was bought. Gaytan with Father Julian then went to fetch the nuns from Pastrana: he seems to have gone to Salamanca afterwards (*Found.* ch. xxi, and Father Julian's account.)

LXI

Segovia, June, 1524[1]

TO ANTONIO GAYTAN

Counsels him about prayer and advises him to consult Father Baltasar Alvarez.

MAY Jesus be with you and repay you for your gift of a book, which is just what I want!

I should require more time than I have to answer your question about prayer. On the whole you behave as people usually do who have attained to contemplation: I have told you so several times as you may perhaps remember. In fact, the state of the soul varies like the weather; it could not be otherwise: do not distress yourself about it for it is no fault of yours.

As to the rest, I am no judge, being a special pleader. I naturally prefer solitude, though I do not deserve to enjoy it. As it is also the spirit of our Order, I might counsel you according to my own liking and not to your advantage. Lay the subject clearly before the Father Rector[2] who will know what is best for you, and be guided by the inclinations of your soul. God be with you! I have written so many letters that I do not know how I managed to say as much as this, and the messenger is waiting.

Nothing can be settled about my journey[3] nor do I know how it can take place this year. However, God can do all things.

[1] Fuente, 51.

[2] Father Baltasar Alvarez, S. J.

[3] To Salamanca.

Pray much for me as I do for you, and write to me often.

Your unworthy servant,

Teresa de Jesus.

LXII

Segovia, second half of June, 1574[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

Holy death of Isabel de los Angeles. Advice about health and spiritual matters.

JESUS!

May the Holy Spirit be with you my daughter!

AS you have not written, I should have felt anxious about your health, had not the Prioress of Medina told me that you were well. God be praised, for I very much wish you to be strong. It would not matter if your daughters were ill, were it the will of God, as they could gain merit by it.

You must know that God has called to Himself Isabel de los Angeles,[2] about whom there was the dispute at Medina. Any one who died as she did

[1] Fuente, 46.

[2] See letter of October 19, 1569. Isabel de los Angeles, at Salamanca, told the nuns that St. Teresa, who was then at Segovia, had appeared and consoled her on her death-bed. This was confirmed by the nuns at Segovia who said that the holy Mother had been in so deep a trance at the time as to appear dead. She owned afterwards that she had been present at Salamanca in spirit, and that while praying for Isabel de los Angeles immediately after her death, our Lord had said to her, 'She is already with Me.' (*Œuvres*, iii, p. 455). There had been a dispute about Isabel's dowry at Medina.

would be called a saint. She is certainly with God, and I, a useless creature, remain on earth.

For the last three weeks I have suffered from a terrible cold in the head and greatly disturbed health. I am better now, although I have not completely recovered. I am delighted with the news I am sending to Fray Domingo;[3] let all of you thank our Lord for it as we do here. May He be praised for all things!

Will you kindly forward the enclosed letter to the Prioress of the Madre de Dios,[4] to whom I am also sending a medicine which seemed to do me good. I am very sorry about her illness, from which I know she has suffered for years. It is a malignant disease.

What trouble Antonia[5] has taken about sending me viper's grass! I have hardly tasted it yet, as I have a strong loathing for sweets. Still, I greatly appreciated her kindness in providing for the sister and for Isabel;[6] she seems very good-hearted and full of love.

How simple of you to apologise to me about manual labour and all the rest. I dare not tell you until I meet what is the end I have in view in all this. In fact, I feel freer every day. My only fear is as to whether this person is sure not to offend God; for I have witnessed great downfalls and dangers in such a position. I love that soul dearly for God seems to have given me charge of it, and

[3] Fray Domingo Bañez.

[4] A convent of Dominican nuns at Valladolid.

[5] Probably Antonia of the Holy Ghost (de Henao) who became Subprioress of Valladolid at the end of 1574.

[6] Isabel de Jesus.

the greater its simplicity, the greater my misgivings on that account, so that I am much relieved that the person is in a safe place. Though indeed, no place is safe in this life nor is it well to think that we are safe, for we are at war and surrounded by many enemies.

To tell the truth, my daughter, except when I am suffering from as severe a trial as I underwent here, I am extremely surprised at feeling any approach to disturbance. Keep this to yourself, for those who do not understand this should be directed according to their character. And indeed, if there is any one who causes such an approach to disturbance in me, it is she to whom this letter is written. Yet a soul which is at liberty feels this slight movement keenly, as perhaps God desires it should, in order to ensure its acting as His service requires. O my daughter! We live in a world that you will never be able to understand thoroughly, even when you come to my age. I do not know why I write such things without having made sure of a trustworthy messenger. However, I shall pay the man well.

It will be a good action to do all you can for Doña Guiomar.[7] She is a greater saint than people think and has many trials. It is a great blessing that the other left so quietly: God grant us more success with the one we have taken. I have many misgivings about her, for people who have governed their own houses are not suited for ours. However, she does not seem unsatisfactory at present. Isabel will tell you about her.

[7] Doña Guiomar de Ulloa, who had helped with the foundation of St. Joseph's. (See letter I).

No messenger could be found until I had written as far as this; now they tell me that one has come and that letters must be given to him at once.[8]. .

LXIII

Segovia, June, 1574[1]

TO THE MOST ILLUSTRIOUS SEÑOR DON TEUTONIO DE BRAGANZA,[2] SALAMANCA

Congratulations on his safe return. The Saint's health. Confirmation of the Apostolic Visitors. Projected foundation of a priory at Salamanca.

JESUS!

May the grace of the Holy Spirit be with your Reverence!

THE news that you are well was very welcome and a great comfort to me. But after so long a journey, yours seemed a very short letter and you do not even tell me whether the object of your expedition was attained.

It is nothing new for you to be discontented with yourself, but do not be distressed if the fatigues of your travels and the disturbance of your ordinary routine should make you feel rather tepid: peace of body will restore peace of soul.

As for myself, I am fairly well compared with what I have been, for if I knew as well how to

[8] The end of the letter is missing.

[1] Fuente, 52.

[2] Don Teutonio, a member of the royal family of Portugal, a student at Salamanca where he became the friend and disciple of the Saint. During October, 1577, he was made Archbishop of Evora.

describe my pains as your Reverence does, yours would seem nothing to you in comparison. For two months my sufferings were extreme and of a kind that affected my head, so that I felt completely helpless. Now I have recovered from this internal disturbance and am only afflicted outwardly and with my usual maladies which are well cared for by your Lordship. May God reward you for your gifts! they have been shared with the other invalids, some of whom from Pastrana[3] were very ill as the convent there was exceedingly damp. They are better nuns than I am and really holy souls; you would enjoy their company, especially that of the Prioress.[4] The death of the King of France[5] was already known to me. I am deeply grieved at the evils I witness and at seeing how the devil entraps souls. May God bring things right! If only our prayers could do some good! We are not remiss in begging for this, and that your Lordship may be rewarded for your zeal in protecting and helping our Order.

The Father Provincial (I mean the Father Visitor) has gone to such a distance that I cannot settle the affair with him, even by letter. The plan of founding a priory of Discalced friars in your neighbourhood[6] would be an excellent one, but for

[3] The Pastrana nuns joined the Segovia community during Holy Week, 1574.

[4] Isabel de San Domingo (de Ortega) one of the four orphans who entered at the foundation of St. Joseph's, Avila, had been sent there by St. Peter of Alcantara. She was successively Prioress of Toledo, Pastrana, and Segovia, and founded the convent of Saragossa.

[5] Charles IX, who died May 30, 1574. Many heresies arose in France after his death.

[6] At Salamanca : the foundation was not made until June, 1581.

that very reason the devil may prevent it. Your favour would be a great advantage to us and most opportune, as the Visitors have been confirmed in their office[7] for an unlimited period and I believe that their authority has been extended and includes the right to give licences for foundations: therefore I trust God will favour your project. For love of Him, do not abandon it.

I expect the Father Visitor here soon, and will write to him. They tell me he will pass through Salamanca. You would oblige me greatly by calling on him and stating your plans. You can speak to him with perfect frankness, for he is very good and deserves to be treated with confidence. Perhaps she may decide to authorize the foundation on your account. Until the matter is settled, please do not mention it.

The Mother Prioress asks to be remembered in your Lordship's prayers. All our sisters have prayed and will pray for you, as will the nuns of Medina and all others who wish to please me. I am anxious about our Father Rector's health.[8] May God restore it and grant you the sanctity I beg for you! Amen.

Will your Lordship kindly let the Father Rector know that we are praying for his recovery and that I am on good terms with Father Santander,[9] although not with the Franciscan fathers, who, as

[7] The powers of the Apostolic Visitors, granted for four years on August 20, 1569, must have expired and been renewed in 1573. (See *Introd.* to letter 31).

[8] Baltasar Alvarez, S.J. Rector of Salamanca.

[9] Luis de Santander, Rector of the Jesuits at Segovia, a house founded by him in 1559.

we have bought a suitable house near theirs, have gone to law against us.[10] I cannot say what the result will be.

Your Lordship's unworthy servant and subject,
Teresa de Jesus, Carmelite.

LXIV

Segovia, July 3, 1574[1]

TO DON TEUTONIO DE BRAGANZA, SALAMANCA

The Saint rejects a title of honour. The foundation at Segovia. Trials of prayer. Father Pedro Hernandez.

JESUS!

May the grace of the Holy Spirit be with your Lordship!

I DECLARE that if you address me again by such a title I will not answer your Lordship. I do not know why you wish to inflict on me the pain such titles always give me, although I never felt it so keenly as I have to-day. Inquire of the Father Rector[2] how to style me; what you wrote is entirely opposed to the spirit of our Order. I am glad to hear that he is in good health, as I was anxious about him. Will you kindly remember me to him.

This seems to me a very unsuitable season in which to begin your cure. God grant it may succeed, as I pray that it may! May His Majesty also

[10] Three lawsuits were going on: with the Franciscan friars, with the friars of Our Lady of Mercy, and with the Chapter. (*Found.* ch. xxi, 8).

[1] Fuente, 53.

[2] Baltasar Alvarez.

grant a safe journey to your attendants. But I wish you were not so concerned about the matter. How can that benefit your health? Oh! If we only realised such truths, how few things on earth would trouble us!

I sent your letters at once and wrote to the Father Rector,[3] telling him that it was important for the affair to be settled immediately. I owe much to him: he found us a house which we have already purchased, thank God! Will you tell the Father Rector[4] this. It is a fine, well situated building adjoining the one we are in. It belonged to a gentleman named Diego de Porras. Father Acosta[5] will describe it to you: will you give him my kind regards and say that his novices are better pleased every day, as we are with them. They and all the sisters beg to be remembered in your Lordship's prayers. But how ill-mannered I am to give you such messages! However, your humility leads you to submit to whatever is done to you.

You should take no notice of the temptation to give up prayer and should thank God for your desire of practising it. Be assured that your will wishes to pray and loves to be in God's presence. Nature complains at the idea of using self-constraint. When you feel oppressed, you should move occasionally to some place where you can

[3] Luis de Santander.

[4] Baltasar Alvarez. S.J.

[5] Diego de Acosta, one of five brothers who became Jesuits. He was chosen as a student of the college at Rome where he afterwards taught theology. On returning to Spain, he was made Provincial of Andalusia. The Saint often mentions him in her letters and always with great respect; she recommended her daughters at Seville to place themselves under his direction.

look at the sky and should walk about for a short time. This will not break off your prayer, and human frailty must be humoured lest nature succumb. We are seeking God by such means since we take them for His sake, and the soul must be led gently. However, in this as in all else, the Father Rector will know better than I how to advise you.

We are writing to the Father Visitor who is travelling by slow stages, though the important matter is that you should interview him as he will visit your neighbourhood.

I am in good health; God grant that you are and that the cure may benefit you greatly. To-day is the third of July.

Your Lordship's unworthy servant and subject,
Teresa de Jesus, Carmelite.

LXV

Segovia, after July 16, 1574[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

The Saint regrets that she cannot visit her. Health. Lawsuits at Segovia.

Jesus be with you, my daughter!

I AM amused at your being annoyed with me, for I can assure you that I was not very pleased at being prevented from visiting you: on the contrary, it would have given me such pleasure that I thought it would be an imperfection to

[1] Fuente, 47.

suggest it, as I saw no need for me to go to Valladolid. As the Father Master[2] is there, why should I be wanted? Therefore if I am sent there I shall go, otherwise I shall not mention the subject. I think I am of real use here, although there appears to be no work for me to do. But you are so capable that perhaps if I were with you I should have nothing to do but enjoy myself—and indeed that is all I am fit for.

As for the lay sister, since the matter is settled there is no more to be said, but I maintain that it is very excessive for the three nuns there to have so many lay sisters; it is most unreasonable. I think we must persuade the Father Visitor to fix the number of lay sisters, as he has of choir nuns.[3]

I do not know what to say about your concealing your serious ill-health from me: you wound my feelings very much. It is extremely foolish to be afraid of imperfection by taking care of yourself when you know how important your health is. I cannot understand what our Father is thinking about in your case; I assure you that I shall be exceedingly angry if you do not obey Maria de la Cruz in the matter.

I am very prudent myself in such things. To tell the truth, I was always very imperfect, but now there seems more need for such care, for I am so old and worn out that you would be shocked at the sight of me. As my stomach has been out of order for the last few days the nuts were very

[2] Father Domingo Bañez who had been delegated to exercise the powers of Superior of the Carmelites temporarily by the Apostolic Commissioner Pedro Hernandez.

[3] The number was finally limited to three.

welcome, although there were still some left of those you sent before. They are excellent. Eat those that remain, for love of me.

Remember me affectionately to the Countess de Osorno.[4] I do not think we have written more than once to one another. I will write again when it is possible, but three packets of letters came to-day and no small number arrived yesterday, besides which my confessor is at the grille, and as he wishes me to despatch the messenger quickly, I cannot write at length.

Oh, what a melancholy letter from my Father![5] Will you enquire at once whether he holds the Father Visitor's licence in writing. The canons weary me; now they are asking the Superior's leave to oblige us to pay the rent-charge.[6] If my Father has power to grant this, it must be given in writing and through a lawyer. If he has authority for it, for charity's sake let him send it to me soon, unless he wishes these canons to crush me completely. We should be in the house already, but for those wretched three thousand *maravedis*, and perhaps there might still be time for me to call on you if I were bidden. I should like to do so, were it only to see the nun of whom you speak.

Tell Maria de la Cruz that I was delighted with her letter and that the way to please me best will be by taking care of your Reverence.

Do not fail to keep on good terms with the Rector,[7] for perhaps he may prove your staunchest

[4] Maria de Velasco y Aragon. She gave a picture of our Lady to the Saint.

[5] Father Domingo Bañez.

[6] *Book of Found.* ch. xxi, 8.

[7] Baltasar Alvarez, S.J.

friend, and those fathers do us good service. The Rector here[8] managed the purchase of our house; he interviewed the Chapter and settled matters to our advantage. May God do the same for you, my daughter! Do not be vexed with me, for I have told you how I long to see you, and it would be a falsehood to say that I do not. If I should visit you, the people of rank and the visitors I should meet and the excitement would tire me extremely, but I would bear that for the sake of seeing you.

I wrote you a few lines last night and it is much to have finished this, considering how I am pressed for time. All the nuns beg for your prayers. May God make you a saint for me! The answers enclosed with my Father's letters are charming; I do not know whom to believe. Do not trouble yourself about persuading him to write to me; I can dispense with his letters if you let me know about his health. Tell me where he is: if he is at Medina, he will do wrong in not coming here.

The messenger arrived at ten o'clock this morning; I am sending him away at four o'clock in the afternoon.

Why do you not mention Señora Doña Maria?[9] Give her many kind messages from me. May God have her in His keeping for me!

Yours,

Teresa de Jesus.

[8] Luis de Santander.

[9] Doña Maria de Mendoza.

LXVI

Segovia, September 11, 1574[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

The Saint regrets that she cannot visit Valladolid. Money difficulties connected with the foundation at Segovia. A message to Father Medina.

JESUS!

May the Holy Spirit be with you, my daughter! THE letter I am sending to the Father Master Domingo[2] will inform you of what is happening, and will show you that God has so ordered matters that I cannot visit you. I assure you that it grieves me deeply—very deeply indeed, for the sight of you is one of the things capable of consoling and cheering me now-a-days. Yet the pleasure would soon have been over, as all things are in this life, and bearing that in mind, I find all vexations easy to endure.

Give my love to my dear Casilda[3] and Maria de la Cruz. I am much disappointed at not seeing them. God will make an opportunity some day for my paying you a longer visit than would now be possible. Take care of your health for you know its importance and my grief at hearing that you are ill, and strive to be a great saint, as you need be to bear all your trials. I am not suffering from the quartan ague just now; when God wishes

[1] Fuente 48. The autograph was at Salamanca, in a rich reliquary.
[2] Fray Domingo Bañez.
[3] Casilda de Padilla, who had entered at Valladolid.

me to do any work He gives me better health at once.

I start from here at the end of the month, and I fear that even then I shall not leave the nuns in a house of their own, as the arrangement made with the Chapter was that we should pay them six hundred ducats at once. Though we have a quit-rent of six hundred ducats belonging to a very good novice, we can find no one who will accept its reversion on any terms. Will you pray about it for I should be exceedingly glad to leave the sisters in a home of their own. If the Señora Doña Maria has paid you the money, it would be a very good thing if you would stand security, as the affair is perfectly safe and a profitable investment. Let us know whether you can, or whether you know any one who would, or who would lend us money on good security, worth over a thousand.

Pray for me because I have to undertake a long journey in the winter, for at the end of this month at the latest, I must go to the Incarnation.[4] If you require anything, write to me before I start and do not grieve over not seeing me. Perhaps you would grieve still more at seeing me so old and worn out. Remember me kindly to all my sisters. I should very much like to see Isabel de San Pablo.[5] The canons of Segovia have tried us all severely; God forgive them for it!

Endeavour to find some one who will—I do not say *give*, but *lend* me a few *reales* until I receive

[4] The Saint's office as prioress of the Incarnation terminated on October 6, and she was obliged to be present at the election of the new Prioress.

[5] Isabel de San Pablo had left Segovia and returned to Valladolid.

some part of the sum my brother sent me which they say has already arrived, for I have not a penny and could not possibly go penniless to the Incarnation. There is no way of getting any here as every *maravedi* must be used in fitting up the convent—so get me something, little or much.

Two very suitable girls have been proposed to us as choir nuns. Each would bring with her more than two thousand ducats, which would pay for the house that has cost four thousand ducats besides the six hundred for the canons, and even then there would be a large sum left. I tell you this that you may thank God for His mercy, and for sending us such good postulants.

I knew nothing about Señora Doña Maria's affairs: write to her enclosing a kind message from me and perhaps she may send me something. Thank God, my Father, Fray Domingo, has arrived in good health.

If by any chance the Father Master Medina should be in your city, kindly send him the enclosed letter, as the Father Provincial tells me that Father Medina fancies I am annoyed with him on account of a letter he wrote me. Father Domingo ought to remember what he told the other person, although I have said nothing about it. Our Father Visitor stated that she was already professed, but that her dowry only amounted to a thousand ducats. Let me know how she goes on and what our Father says about her. However, as she is in his Order, he will be patient with her.

Was the letter I wrote a short time ago delivered to you? It is wrong of you to write so seldom,

knowing as you do how glad I am to hear from you. God be with you. I am deeply disappointed at not seeing you, as I still hoped to do.

To-day is September 11.

Yours,

Teresa de Jesus.

LXVII

Segovia, September 15, 1574[1]

TO DON TEUTONIO DE BRAGANZA, SALAMANCA

Project of founding a priory of Discalced friars at Salamanca. Various items.

JESUS!

May the grace of the Holy Spirit ever be with your Lordship!

I WAS very glad to hear that your health is good: God grant it may continue to improve! May He reward me now for all the prayers addressed to Him and may He make me as well as you are, for I need it greatly, considering the long journeys in prospect for me.

I am writing to the Father Rector stating how the Father Visitor has arranged matters. Will you ask him to let you know about it. The Father Visitor wishes me to inform you that he is sending me to St. Joseph's[2] and adds that, after receiving a

[1] Fuente, 94. This letter was supposed to have been written to Don Alvaro de Mendoza, in 1577, but there is reason to believe it was addressed to Don Teutonio in 1574.

[2] Avila.

letter from the Prior of Atocha,[3] the Nuncio thought that he ought himself to give the authorization for founding the Priory.[4] The Father Visitor did not say that I was to tell you this, as he supposed you would have already learnt it from the Nuncio. I saw that he wished to please you in every way, of which I was very glad. I should also be glad if the ecclesiastic you mention remained in your house, if you are satisfied with him.

Father Gomez has passed through this town several times; he seems an excellent priest; he wishes to know whether you came to an agreement with the person who left Segovia, having heard of his arrival in Salamanca. I begged him to pray for you as you are out of health and he promised to do so. We shall also pray for the matter you write about, begging our Lord to order it as may best serve Him. May His Majesty do so as He has the power, and may He have you in His keeping! I have not time to-day for writing, so will say no more. To-day is September 15.

Your Lordship's unworthy servant and subject,
Teresa de Jesus, Carmelite.

[3] A Dominican Priory.

[4] As Pedro Hernandez, the Apostolic Visitor, refused permission for new foundations, the Nuncio himself gave the licence.

LXVIII

Segovia, towards the end of September, 1574[1]

TO MATEO DE LAS PEÑUELAS, STEWARD OF THE INCARNATION AT AVILA

The Saint's distress at the poverty of the convent of the Incarnation. Message to Don Francisco de Salcedo.

JESUS!

May the grace of the Holy Spirit be with you!

YOUR letter gave me great pleasure, but that was your sole object in writing it. God reward you for your kindness and for all you tell me!

For several days I have been rapt from all remembrance of my own existence, far more from any care about food, yet whenever I returned to myself, I assure you that I felt more distressed at the needy state of the sisters at the Incarnation than when I was actually there. I cannot understand your saying that I inspire you with courage, when it was you who encouraged all of us, as I beg you to do now.

I am extremely sorry that the nuns are beginning to use the money set aside for buying bread. I had no other funds except the price of whatever was sold, and I fear that what is gained on the one hand will be lost on the other. I sent to say that they were to purchase bread with the profits coming from the sale. I could not, without changing my nature, have brought myself to collect money from them to take away with me. After all, I trust God that we shall not come to want, so

[1] Fuente, 54.

you must still show us your accustomed kindness. I will help you by my prayers, so do the same for me. I am well and have so many letters to write that I can say no more.

Yours,

Teresa de Jesus, Carmelite.

For charity's sake, call for me on Señor Francisco de Salcedo; tell him how very sorry I was to hear of his illness, and that I was glad to learn from the servant that he was taking no steps about the lawsuit. After I had written to him I was told that he was very contentious about the matter, which pains me: my letter cannot have reached him. Be careful about letters which are taken through villages; this is important.

LXIX

Segovia, end of September, 1574[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

The Saint regrets that she cannot visit Valladolid. Satisfactory settlement of affairs at Segovia. The foundation at Veas. The 'Life'. The Ven. Anne of Jesus. The future community.

JESUS!

May the Holy Spirit be with you, my daughter! IT is some consolation in my disappointment at leaving without seeing you, to know that you share my sorrow. However, God can easily arrange

[1] Fuente, 49. The end is missing.

matters soon in a way we do not think of now, so that I may have a longer time for my visit to Valladolid, for really I could not have done more than I have during my stay here. A short visit is very tiring; it is all spent in receiving callers and one has to sacrifice one's sleep in order to talk; besides which I should have been sure to have gossiped needlessly through my longing to chat with you. Yet many of the things I want to say cannot be put in a letter. One of them is that I wish to avoid offending Father Medina; believe me, I have my reasons for it. As I have already made some progress in his good graces, be sure to send him the enclosed letter, and take no notice if he is not very friendly, for he is not bound to be. Never mind what he says about me: why do you not tell me what it is?

You must know that I told the Father Provincial that they had made great efforts to bring us Señora Samanú. Do you know what strikes me? That God desires you to be poor but of an untarnished reputation, so He has given you Casilda[2] who is both and who is worth more than all the gold. The Father Visitor seems to have recognised this, and has tried to make reparation to me. At any rate, he has cleared Father Orellana[3] of all blame, so I think that she must have urged him to do so. But I am vexed at having said so much about this good person.

After the letter you answered, I sent you another by a theatine or by some one else, I cannot

[2] Casilda de Padilla.

[3] The Visitor's name was Pedro Hernando y Orellana, so that either he or another person of the same name may be meant.

remember whom. It must have been by the messenger who usually takes yours to the convent of the Madre de Dios[4]. I told you in that letter that we have secured the money and that, glory be to God, all is settled! I am hastening matters so that we may be installed in the house before I leave. I do not know whether the difficulties will be overcome. There is little left to do: we are quite close to our new convent, so do not be anxious about it. God reward you for your advice; I think I can decipher the words you crossed out: I assure you that Veas is not in Andulusia, but five miles this side of it,[5] and I am aware that I am not allowed to found convents in Andalusia.

My book came back,[6] two or three days after the bishop went to court, I fancy. I must send it there to him but I do not know his address. The volume will be taken to you, and you are to give it to him when he leaves without opening the parcel; but let him have the enclosed letter at once as it contains a message for the Señora Doña Maria.

I am taking as Prioress Anne of Jesus,[7] who

[4] A Dominican convent at Valladolid.

[5] Mother Baptist was right in warning St. Teresa against making a foundation at Veas, which though not actually in Andalusia was a department of that province. This foundation gave ground for an accusation of disobedience to the General's order on her part.

[6] The Mss. of the '*Life*'. Father Gracian states in his *Lucidario* that, to revenge herself, the Princess of Eboli first gave the book to her household to read and ridicule and then sent it to the Inquisition in the hope that St. Teresa might be accused of heresy.

[7] The Venerable Anne of Jesus (Lobera), born a deaf-mute in 1545, was cured by our Lady. She was called the 'queen of women', on account of her beauty and character. After many difficulties she entered St. Joseph's, Avila. From the first, St. Teresa took her into her own cell and treated her as her fellow-helper, making her novice-mistress at Salamanca before her profession which took place in 1575. Anne

was received at St. Joseph's, was born at Plasencia, and is now at Salamanca. I do not know any one else just now who would be suitable. Wonderful things are told of the sanctity and humility of one of the two foundresses: they are both good. No one must enter who would introduce imperfections, for, from what they say, this house is to inaugurate great things. I tell you this on account of your own nun. God willing, another foundation will soon be made, but the person who disagrees with you would not do to begin with, although I long to relieve you of her. Four nuns from Pastrana are to go, and even that does not make many. Two postulants are expected here; the one with fifteen hundred ducats is to arrive on Saturday. Every one is amazed at her fervour; I do not know what will come of it. I assure you that this is an excellent community. Six sisters are to go with the Prioress, who is from another house, and twenty-two will remain with the Subprioress,[8] which is

then accompanied the Saint to the foundation at Veas where she became Prioress. She made the foundation at Granada as St. Teresa's representative and here, as at Veas, had for her confessor St. John of the Cross who wrote his Spiritual Canticle for her. With him she made a foundation at Madrid in 1586 and while there had the Saint's books published (excepting the *Foundations*). When Doria tried to deprive the nuns of St. Teresa's Constitutions, Anne of Jesus, supported by several other prioresses, appealed to Rome and gained the point; she was severely punished by the superiors of the Order in Spain. She was at Salamanca until 1604, when she went to France to make the first foundations of Discalced nuns there; three years later she left for Belgium where she founded convents in the principal cities and introduced the Discalced Carmelite friars. She died in 1621 and has been declared Venerable by the Holy See. (Foundation of Granada, given in the *Book of Found.* p. 369).

[8] On her way to Veas, St. Teresa went to the convent of the Incarnation to be present at the election of a Prioress. She was re-elected

enough. The four lay sisters are really very perfect. We shall be obliged to take more nuns from here, as I can see that many good subjects are ready to enter. This will show you that I cannot abandon the Veas foundation—in fact we shall require another house as well.

You thought, my daughter, to do me a great favour by stopping my project, which will be carried out this winter. God has planned this for me, for the cold of this part of the country injures me so much that I do not think I could have borne another winter here. You must not fancy that what I suffer elsewhere can be compared to this. It may be that . . .

LXX

Avila, St. Joseph's convent, November, 1574[1]

TO DOÑA MARIA DE MENDOZA, VALLADOLID

The Saint longs to see her. Praise of Father Pedro Hernandez. Two postulants. Father Domingo Bañez elected Prior of Truxillo.

Jesus be with your Ladyship!

WHEN your letter was given to me I had already written the one enclosed. I kiss your hand again and again to thank you for the trouble your kindness has cost you: it is nothing new on your part.

but, unwilling to accept the office, she returned to St. Joseph's, Avila, where she was made Prioress. (*Found.* xxi, note 15).

[1] Fuente, 55.

My health has been very bad since I came here but is better now, and as I am near his Lordship[2] anything can be borne, although it would comfort me still more to enjoy your company as well, for there are many things about which I should like to talk to you. But there are several reasons for believing that we shall not meet as soon as I expected.

They write telling me that you will discuss these matters with the Father Visitor, of which I am glad. He is strongly attached to you. I was pleased to hear how affectionately he spoke of you, so that I think he will carry out your wishes. I entreat you to be friendly with him and as gracious as you always are to such people for he is our chief superior, and his soul must be precious in God's sight.

As regards the postulants, I know that you wished to please me by deferring their entry, but as Father Suarez the Jesuit,[3] who was charged with interviewing them and explaining the Rules of our Order, states that they are suitable, there is no reason for delay. Will you, therefore, apply for permission to the Father Provincial[4] and tell the nuns to receive them, or else ask leave of the Father Visitor who would grant it at once. I am on better terms with him than with the Father Provincial, who, often as I write to him, never answers me.

[2] Don Alvaro de Mendoza.

[3] Juan Suarez, S.J., joined the Society in 1551 and was twice Provincial of Castile. He made St. Teresa's acquaintance at Valladolid. Although kind-hearted, he suffered from fits of depression which made him extremely severe, as will be seen from his correspondence with the Saint in 1578. He died in Valladolid in 1595. (*Rel.* vii).

[4] Fray Angel de Salazar.

I am sorry that the Lady Abbess is ill. God be praised, Who never lets you be long without trials of one kind or another! All here have prayed for both of you, as our love incites us to do. God grant your malady may not be serious and that you may soon be well! All the sisters kiss your Ladyship's hands.

They tell me you are making great progress in the spiritual life: it is no news to me, but I should like to be nearer to you, and were I not what I am, I should delight in talking to you about such matters. The Father Visitor brings me fresh life, for I do not think he will be deceived about me as every one else is, because God makes him realize how wicked I am—in fact, he detects imperfections in me at every step. It is an immense comfort to me, and I take care to let him know my faults. It is a great relief to be frank with one who stands to us in the place of God, and this I shall be, as long as I have to deal with him.

You know that Fray Domingo[5] is quitting us for Truxillo, where he has been elected Prior. The Dominicans of Salamanca have written to their Father Provincial begging him to leave Fray Domingo there; his answer has not been made known. The climate of Truxillo would try his health. When you meet the Dominican Provincial will you scold him for not calling on me at Salamanca, where he stayed several days. To tell the truth, I do not like him much. But as this letter, with the one enclosed, will tire you, I will say no more. I have so enjoyed a chat with you

[5] Fray Domingo Bañez.

that I did not notice how long my letter was.

Your Ladyship's unworthy servant and subject,
Teresa de Jesus, Carmelite.

LXXI

Avila, November, 1574[1]

TO DOÑA MARIA DE MENDOZA

Refers to the reception of a postulant at Valladolid. Spiritual advice.

JESUS!

May the Holy Spirit be with your Ladyship!

AS I wrote to you yesterday, this is only to say that I heard to-day from the Duchess de Osuna and Doctor Ayala, who press me to admit one of the young girls at once. A Jesuit Father[2] who has seen her sends me a very favourable account of her. The other candidate must have been frightened at our austerity, as nothing more is heard of her. This shows the advantage of explaining our way of life to those who think of entering. I have written to say that the former may be admitted immediately, and that I am telling you arrangements should be made for giving her the habit at once; also that they must let you know when she reaches Valladolid.

I will write to our Father Visitor, saying that you wish the postulant to be received and begging him to enclose permission with his reply. I think he will do so; if not, will you write to him promptly

[1] Fuente, 181.

[2] Father Juan Suarez, S.J.

in such a way that he may not suppose there is any misunderstanding about the matter, for, as far as I can judge, he is willing to do everything he can to give you pleasure. God grant us the pleasure which will last for ever, and may He ever have you in His care and keeping for me!

The bishop[3] sent me word to-day that he is better and is coming here, so do not feel anxious about him. When shall I see that you have greater liberty of spirit? May our Lord bestow it on you! The fact is, we must help ourselves. Please God, by the time we meet you may have more self-control, for you have energy enough to gain it. I think it would be as good for you if I were with you as it is for me to be with the Father Visitor, who, as my superior, tells me home truths just as I, being very audacious and accustomed to find you long-suffering, should do to you.

I ask a share in the prayers of my señora the Duchess.[4] The sisters here pray fervently for you.

Your Ladyship's unworthy servant and subject,

Teresa de Jesus, Carmelite.

You never say how you agree with Father Juan Guttierez:[5] some day I shall tell you myself. Remember me kindly to him. I do not know whether his niece has been professed. In future, the Father Visitor will give the licence for professions; please tell the Mother Prioress, as I forgot.

[3] The Bishop of Avila.

[4] Probably Doña Maria de Mendoza, Doña Maria's daughter and Duchess of Sesa.

[5] A Dominican, director of Maria de Mendoza.

LXXII

Valladolid, December 21 and 23, 1575[1]

TO DOÑA ANA ENRIQUEZ,[2] AT TORO

The Saint regrets not finding her at Valladolid. Virtues of the nuns at Valladolid. Father Baltasar Alvarez. Father Bañez' sermon.

JESUS!

May the grace of the Holy Spirit ever be with you!

IT would have been a great pleasure to have found you here. I should have counted my journey well spent if I could have talked with you here at greater leisure than at Salamanca. But I have not deserved this favour from our Lord. May He be for ever praised! The Prioress here enjoyed all that leisure but she is better than I, and very devoted to you.

I am delighted to hear that my Father, Baltasar Alvarez, has been stopping with you for a few days to comfort you after your many trials. God be praised that your health is better than usual! Mine is stronger than it has been for several years, which is a great thing to say in this weather.

I found such souls in this house that I thanked God for them. Stephany seems to me a real saint,[3]

[1] Fuente, 56. St. Teresa had gone to Valladolid to make final arrangements about Casilda's profession. Mary Baptist had been re-elected as Prioress and Sister Antonia del Espiritu Santo, one of the first four novices at St. Joseph's, Avila, had been chosen as Subprioress.

[2] Ana Enriquez was a member of the household of the Marquis de Alcañices, and a spiritual daughter of Father Alvarez whom she introduced to St. Teresa.

[3] Sister Stephany of the Apostles, lay sister.

but Casilda's qualities, and the divine favours shown her since she took the habit, were a great joy to me. May His Majesty perfect His work. We ought to set a high value on souls He takes for His own at so early an age. Stephany's simplicity regarding everything but divine matters is astonishing, considering what wisdom her words reveal concerning the truth.

The Father Provincial[4] visited this convent and presided at the election. The Prioress is the same as before; the Subprioress is a nun from St. Joseph's, Avila, named Antonia del Espiritu Santo; Señora Doña Yomar knows her; she has an excellent spirit.

The foundation at Zamora is abandoned for the moment and will not be made for some time. I had already planned to give myself the pleasure of passing through your town to kiss your hands.

It is a long while since I either heard from my Father, Baltasar Alvarez, or wrote to him, though it certainly has not been in order to mortify myself, as I never improve in that respect—or indeed in any other, I think. But letters worry me terribly, and when one is to be written solely for my own pleasure, I never find time for it. God be praised that we shall enjoy Him without fail in eternity, for really, in this world, what with constant changes and separations, we can find little solace in anything. We get through life by hoping for the end of it: they say life is full of trials, but it does not seem so to me.

The Mother Prioress mentions my guardian; she is as pleased as I am with his politeness: may

[4] Angel de Salazar.

our Lord make a great saint of him! Please remember me kindly to him: I often pray to our Lord for him and for Señor Don Juan Antonio. For the love of God, do not forget to pray for me, for I always need it.

As for Señora Doña Yomar, your information, confirmed by her, frees us from all anxiety on her account. I should like to know the details of the happy event and to understand the matter so as to share your joy. May our Lord give you as deep a spiritual joy this Christmas as I shall ask of Him!

To-day, the feast of St. Thomas, Father Domingo preached to us, speaking in such a way of trials that I wished I had many and I hope God will not spare me in the future. I enjoyed his sermon immensely. He has been elected Prior, but it is not known whether the election has been confirmed. He has been so busy that I have enjoyed little of his society, yet how happy I should be could I see as much of you! God grant I may, and may He give you the health and rest you need to gain the rest that never ends! To-morrow will be Christmas Eve.

Your unworthy servant and subject,

Teresa de Jesus.

LXXIII

Valladolid, January 6, 1575[1]

TO DON TEUTONIO DE BRAGANZA, SALAMANCA

Postponement of the foundations at Zamora and Torrijos. Praise of the Valladolid nuns. Project of a foundation at Madrid. Affairs at Salamanca.

JESUS!

MAY the grace of the Holy Spirit ever be with your Lordship, and may He grant you as many and as prosperous new years as I wish with the sanctity I ask for you!

I was very glad to receive your letter and to see that you were at Salamanca, as I did not know your address. Yet now perhaps I shall not have time to write as long a letter as I wish because it must go by this messenger who is very trustworthy.

Thank God, you are well. My health is and has been good, which is a great thing to say in this weather. May His Majesty reward you for having granted all my petitions! Our Lady the Virgin seems to have chosen you as the protector of her Order: it is consoling to feel sure that she will repay you better than I know how to ask, although I beg her to reward you.

There is no longer any question of founding a house at Zamora. For one thing, there is not time; besides, this season is more suitable for beginning work in a warmer climate; also, the man who gave us the house seems difficult to agree with and is

[1] Fuente, 57.

now away from home, but the plan is not abandoned. Still, I know how trying it would be to establish a convent without endowment and with a founder who would give little help, especially if he were the patron. It seems wiser to start in another way by buying a house, but this would require more time; however, God will provide the means when He wishes the thing done.

You rendered me great service by settling about the licence so successfully. Will you obtain it when a messenger goes there, as there is no need to send for it specially.

Do not be disappointed about Torrijos; the place is not at all to my taste. Nothing but a request from you would make me accept the foundation; and to admit postulants who, although they proved unsuited to the Order, could not be dismissed because their dowry was required, would soon become intolerable in our houses.[2]

I am sorry that your own affair has not succeeded very well; however, I trust God that your words will do much good eventually, although the effects may not be seen at once. God grant the negotiations in Rome may prosper![3] I pray heartily that they may if the matter will render God service, as I hope it will if He directs it in answer to all our prayers.

I do not know what to say about the foundation of which the Countess speaks, as the project has been discussed for a long while. When a new house is started, those who enter have only to

[2] *Way of Perfection*, ch. xiv, 3.

[3] Probably the question of his being made coadjutor to Cardinal Enriquez, Archbishop of Evora, with the title of Bishop of Fez.

imitate what they see done by the others, so that in a fortnight they know our way of life. But I assure you that I should prefer founding four houses with nuns to training pious ladies, however holy, in our customs. I met two at Toledo; I see that they are good and live rightly in their own way, yet I really do not know how I could venture to take charge of them, for as a rule I consider such persons more given to austerities and bodily penances than to prayer and interior mortification. However, God willing, I will make further inquiries if you like.

It is a great thing that the Marquis should have taken your part so warmly, since the matter is very important: God grant we may have good news! I trust in Him that our affairs here will prosper now that you are taking part in them. This relieves me from writing letters obnoxious to Father Olea,[4] since they must be addressed directly to you. I am sorry, for much is due to him: apparently my letter to him was given to the other persons: the Prioress of Segovia must have been careless about the missives, not realizing their importance. This is why I am glad to know where to send to you if necessary.

I am pleased to learn that you have had an opportunity of speaking about my journeys which are certainly one of the most fatiguing tasks of my life and my heaviest cross, and yet people take offence at them. I often think how much better it would be for me to remain at home in peace with no order from the General to make foundations.

[4] Francisco Olea, S.J. with whom the Saint had many difficulties.

Yet, when I see how God is served in our convents, all else seems of little consequence. May His Majesty lead me to do His will!

I assure your Lordship that some souls in this community make me continually, or at least very frequently, praise God on their account. Stephany has a great soul and I believe is saintly, but Sister Casilda of the Conception astonishes me, for I can find no fault in her, either interior or exterior. If God upholds her she will be a great Saint, for He is evidently working in her. Her abilities seem incredible at her age,[5] and since she took the habit God has bestowed on her a great gift of prayer. She is full of joy and humility: it is wonderful. They both say that they will pray for your Lordship specially. I did not allow Casilda to write to you: for one reason because we behave as though we did not think much of her, although she is too simple to need it, for she is a thorough 'Brother Juniper',[6] as far as outside matters go, and also because I do not wish your Lordship to pay attention to what we foolish women say, for she has a kind Father to encourage her[7] and a good God Who loves her.

I do not know what to say about Madrid, for though I recognize the advantage of our having houses there, I feel an extraordinary repugnance to it which must be a temptation. I have not heard yet from President Covarrubias.[8] It would

[5] Casilda was not yet fourteen.

[6] The delightfully simple lay brother well known from the legend of St. Francis of Assisi.

[7] Father Baltasar de Alvarez, Rector of the Jesuit college, Salamanca.

[8] P. Grégoire states that the autograph puts 'prior', not 'president',

be difficult to make the foundation without the licence of the Ordinary, because this condition is required both by the patent I hold and by the Council: however, I think we shall obtain it unless fresh difficulties should arise. May God overrule the matter!

I am to leave here for Avila after Kingstide, calling at Medina, and expect to stay a day or two in both places; I shall then go straight to Toledo. I wish to settle about the foundation at Veas. Wherever I may be, when a courier can be found I shall write to you. For charity's sake, pray to our Lord for me.

May He reward you for your kindness to the sisters at Salamanca; it has been a real charity, for they do not lack trials. I should like to call there, but I regret to say that Salamanca is not on the road to my foundation. I shall not go there unless I am told to, for theologians tell me I ought not to do more than I am bidden.

I think that the owner will be satisfied if a higher price is paid for the house, which is in a fine position, could be enlarged, and has a splendid church. I believe that the house you mention is rather out of the way. In fact, site is the chief consideration, and I should not care if the present building were pulled down. If you and the Father Rector examine the matter as a question which concerns our Lady, we will obey your decision. I should prefer keeping the matter open in one way

but in any case the person meant is Don Diego de Covarrubias y Leyva, President of the Council of State and Bishop of Segovia. Madrid was under the jurisdiction of the Archbishop of Toledo, then a prisoner in Rome.

or another until my return from Veas. If possible, I shall be back in April.

I am not surprised at your imperfections as I find many in myself, although I have had much more spare time here than I have enjoyed for a long while which has been a great comfort; may our Lord comfort your soul too, as I beg of Him. Amen. You exaggerate your imperfection; I have experienced something of the sort myself as well as of the rest you mention, but my naturally grateful nature and your zeal make me pass for a very different person from what I really am. And yet I am on my guard!

Mother Prioress earnestly begs for your prayers and regrets, now that she knows you better, the low value she set on the grace God showed her by your visit. To-day is January 6.

Your Lordship's unworthy servant,

Teresa de Jesus.

LXXIV

Valladolid, date unknown.[1]

TO THE FATHER MASTER LUIS DE GRANADA, LISBON[2]

St. Teresa expresses her admiration for his writings and asks for his prayers.

JESUS!

May the grace of the Holy Spirit ever be with your Reverence!

I AM one of the many people who love your Reverence in the Lord for your most holy and helpful teaching, and who thank His Majesty for having destined you to do such great and universal good to souls. But for the obstacles of my state and sex, I feel sure that I should have spared no pains to obtain an interview with one whose words have brought me such comfort. Apart from this motive, I have always sought out men like yourself, in order to reassure myself against the fears that have beset my soul for years. Although undeserving of such a favour, I was glad when Señor Don Teutonio told me to write to you, which otherwise I should not have dared to do. Relying upon obedience, I trust our Lord that I shall gain by your remembering to pray for me sometimes, which I greatly need, for, imperfect as I am, I stand in the sight of men with no

[1] Fuente, 58. Fray Belchior de Sant Ana (*Chronica* I, p. 66) gives December 28, 1573, as the date of this letter.

[2] Luis de Granada, Dominican, (1504-1588), a disciple of Blessed Juan de Avila, whose life he wrote. He composed a standard book of meditations and prayers, also *A Guide to sinners*, and many other works. In his life of Blessed Juan de Avila, he speaks very highly of St. Teresa.

genuine claim to people's good opinion of me.

If only you realized how true this is, it would win me your help and pity, for knowing the world well, you would understand how severe the trial must be to one who has led an extremely wicked life. Worthless as I am, I have often ventured to pray that you may live a very long while. God grant my petition, and that you may ever grow in holiness and love for Him! Amen.

Your Paternity's unworthy servant and subject,
Teresa de Jesus, Carmelite.

I believe that Señor Don Teutonio is one of those deceived regarding me. He tells me of his affection for you, in return for which you ought to pay His Lordship a visit. Trust me, it is not undeserved.

LXXV

Veas, May 11, 1575[1]

TO DON ALVARO DE MENDOZA, BISHOP OF AVILA

The Saint speaks of Father Gracian whose acquaintance she made at Veas and of his ordering her to make a foundation at Seville.

JESUS!

May the grace of the Holy Spirit ever be with your Lordship!

I REALIZE better every day what grace our Lord has shown me in enabling me to under-

[1] Fuente, 59. About a quarter of the leaf is missing. The foundation was made at Veas on February 25, 1575. For events at that place, see *Found.* xxii-xxiv.

stand the blessings of suffering so that I can peacefully endure the want of happiness in earthly things since they pass so quickly. You must know that I was arranging to spend this summer either at Avila or Valladolid when we received a visit from Father Gracian.[2] He is now Provincial of Andalusia by commission of the Nuncio, who appointed him to this office after the Counter-brief. . . . He has such fine qualities and is a man of such mark that I should be glad if he went to pay his respects to you, so that I might be sure I

[2] Father Jerome of the Mother of God (Gracian) son of the King's secretary, was born in 1545, and joined the Discalced Carmelites in 1572, having been already ordained priest. For the events of his life until St. Teresa's death, see the Introduction to the *Letters*. From the first, jealousy had been aroused against him by his rapid promotion and St. Teresa's partiality for him. She and St. John of the Cross defended him during her life-time but after that, his enemies were too strong for him. They accused him of laxity for encouraging the work of the ministry and for sending friars as missionaries to the Indies and to Africa: 'thinking', he says, 'that all Carmelite perfection consisted in friars never leaving their cells or missing choir . . . they called any other spirit relaxation and restlessness.' (*Peregrin.*, Dial. I, p. 51). In 1588 Doria, as Vicar General, brought forward a new form of government called the *Consulta* by which the whole Order was to be ruled by its head and six consulters, the Priors being deprived of votes at the Chapters. For appealing to Rome against this and the abrogation of St. Teresa's Constitutions for the nuns, Doria expelled Father Gracian from the Order. The latter went to Rome but could obtain no redress nor vindication from the grave slanders made against his character. While on his way to join another Order his ship was captured by pirates and he was imprisoned for two years in a dungeon at Tunis with Christian prisoners and renegades, many of whom he converted. He was ransomed and succeeded in establishing his innocence in Rome. He did not rejoin the Discalced but became a Calced Carmelite, returned to Spain for a time, re-established the Priory on Mount Carmel, and was called by his friend the Archduke Albert to Brussels where, in 1607, he died reciting the prayer and antiphon of St. Teresa. *Found.* xxiii, note 2, etc. *Peregrinacion de Anastasio* by Father Gracian himself. Burgos, 1905, and *Le Père Gratien et ses juges* par le Père Grégoire de S. Joseph.

am not mistaken in my opinion of him. He is anxious to do so since I told him how you have always protected the Order. It is a great consolation to me to know that we have so good a religious.

We shall leave for Seville on the Monday of next week: it is fifty leagues off. I do not think that Father Gracian would have forced me to undertake this work, but his mind was so set on it that, unless I consented, I should feel very scrupulous about being wanting in obedience, as I always strive to obey strictly. It costs me dear, nor am I very desirous of going through this scorching heat to pass the summer in Seville: God grant it may render Him service! The rest matters little. I beg for your Lordship's blessing; do not forget to pray for me.

As they say there are couriers at Seville, I will write to you when I arrive; there are none at Veas which is a very out of the way place. God grant you good health as I and Father Julian de Avila constantly ask for you: he is a great help to me and begs to be remembered to your Lordship. We often think of you and of St. Joseph's convent, and of the rest I shall enjoy there later on. May it all render God service, and may He watch over you much more vigilantly than over me!

To-day is the Eve of the Ascension.

Your Lordship's unworthy servant and subject,

Teresa de Jesus.

Glory be to God, I have kept well ever since I came here and am in much better health than usual.

LXXVI

Prefatory note

The Brief obtained by Rubeo on August 3, 1574, had abolished the office of Apostolic Visitors instituted by Ormaneto as reformers. Desirous of providing better for the direction of the Order, Ormaneto thought of making Father Gracian provincial of Andalusia, and, after due consideration, summoned him to Madrid that the matter might be enquired into more fully. Gracian met with a favourable reception from the Supreme Council and the king, but the settlement was deferred for a short time, partly because of Gracian's youth (he was only thirty), and also because the decrees of the Chapter of Piacenza had meanwhile been made known to the Royal Council. As Gracian refused to dissolve the three priories established in Andalusia because they contained over seventy religious who were models of sanctity (see letter of St. Teresa to the General, June 18, 1575), Angelo de Salazar, Provincial of Castile, declared him to be excommunicated, but this decree was revoked by the Nuncio. Then occurred the fatal error by which the dissension between the General Chapter and the Discalced was not laid before the Holy See as it should have been, probably because the king objected, his power being such that the Apostolic Decree could not be published without his consent. (*Acta Cap. Gen.* Vol. I. p. 557. *Found.* Introd. xxxix-xl.)

Veas, May 12, 1575[1]

TO INÉS DE JESUS, PRIORESS OF MEDINA

Expressions of affection. Praise of Father Gracian. Foundation at Seville.

JESUS!

May the grace of the Holy Spirit ever be with your Reverence, my daughter!

THANK God, your letters have reached me here, for I was longing to get them, which proves that I love you better than my other relations. Your letters always seem too short. I am greatly relieved at hearing that your health is good, and beg God to preserve it, but I am sorry to learn of the continual pain added to the burden that your position is bound to bring with it. As the complaint recurs frequently, I think there is serious need for a remedy: may God provide a fitting one.

O my Mother! How I wish you had been with me during the last few days, which without exaggeration have seemed the happiest of my life! The Father Master Gracian has been with us for over three weeks, and I assure you that, much as I have seen of him, I have not yet appreciated his full worth. He is perfect in my eyes, and surpasses for our purposes all that we could ever have thought of asking from God. What you and all the sisters must do now is to entreat God to make him our superior; then I could lay aside the burden of governing these houses, for I have never seen perfection combined with such gentleness. May

[1] Fuente, 61.

God have him in His keeping and protect him! On no account would I have missed seeing him and talking with him as I have done. He was waiting here for Mariano of whose delay we were all heartily glad for Julian de Avila and all the others have lost their hearts to him. He preaches extremely well. I feel sure his soul has made great progress since you saw him, as the heavy trials through which he has passed must have done him much good. Providence has so disposed of matters that, God willing, I shall leave for Seville on Monday. I am writing to Fray Diego[2] explaining things more fully. The sum of the matter is that this house is in Andalusia, and as Father Gracian is Provincial of that Province I found that without being aware of it I was his subject which empowered him to lay his orders upon me.[3] Besides that, we were on the point of starting for Caravaca where the Council of Orders had given me permission to found, but as this commission has proved to be invalid it was decided that the foundation at Seville should be made immediately. It would have been a great comfort if I could have taken you with me but, not to mention other drawbacks,

[2] Diego de Santa Maria (Rengife).

[3] While at Veas, Father Gracian bade St. Teresa ask our Lord whether the foundation should be made at Seville or Madrid. The answer was: 'At Madrid', upon which Father Gracian told her to prepare to go to Seville, which she did at once. Upon his asking her why she had obeyed him who had been guided by natural reasons rather than our Lord, she replied that she could not be so sure of any revelation as she could be of her superior's command. He made her pray once more and the answer was 'Seville' but that she would have much to suffer during the undertaking. (Yepes, *History of St. Teresa*, Book II, 28).

I know that to take you away just now would ruin your house.

I think you will meet the Father Master[4] before his return to these parts as the Nuncio has sent for him, so that he will be in Madrid when you receive this letter.

My health is much better than usual and this place suits me. How pleasant a summer I should have spent with you, compared with one in the furnace of Seville! Pray for us; ask all the nuns to do the same, and remember me affectionately to them.

As there will be more messengers at Seville and at shorter intervals, I will conclude with kind regards to the Father Rector and the licentiate. Tell them what is happening and beg them to remember me in their prayers. Give the sisters loving messages from me. May God make you holy! To-day is the feast of the Ascension.

San Jeronimo[5] wishes to be remembered to you. She is going to Seville with five other excellent nuns; I have chosen as Prioress[6] one who is thoroughly suited to the office.

Your Reverence's humble servant,

Teresa de Jesus.

I do not know why you are in such a hurry about professing Sister Juana Bautista. Let her wait a little longer: she is very young. However, if you

[4] Father Gracian.

[5] Isabel de San Jeronimo (Urena y Bacca), professed at Medina in 1569, was sent to Pastrana soon afterwards, and from thence to Veas and Seville. She helped to reform the community at Paterna and to found the convent at Madrid. (*Œuvres*, III, 348).

[6] Mary of St. Joseph (de Salazar).

judge otherwise and are pleased with her, do as you wish, though I think there would be no harm in trying her for a longer time as her health seems very delicate.

LXXVII

Prefatory note

St. Teresa left Veas on May 18 for Seville. After a trying journey through the heat in closed waggons, the nuns reached Seville on May 26. Father Mariano, who was there to receive them, had to tell them that the Archbishop refused to permit the foundation on account of its poverty. However his objections were overcome. (*Found.* xxiv-xxvi, and Account by Father Julian of Avila).

Seville, June 4, 1575[1]

TO SOME ONE LIVING AT AVILA

Money matters. Kind wishes.

JESUS!

May the grace of the Holy Spirit ever be with you.

IT is a great comfort to me in times of necessity to have so good a trustee as yourself. I am in dire need just now, and entreat you to give all that you can of the funds in deposit to Señor Julian de Avila,[2] in order that he may repay the money lent him for the expenses of the journey. This note, signed with my name, will take the place of a receipt.

[1] Fuente, 61.

[2] Father Julian de Avila and Gaytan had travelled with S. Teresa. She says that after paying the expenses of the journey, they had but one coin remaining, so that they had to borrow money to furnish the house hired for them by Father Mariano. (*Foundations*, xxiv, 11, and Father Julian's account in the Appendix.)

Will you pray for me as, sinner though I am, I pray for you; will you also ask Señor Master Daza and my good sister Señora Catalina[3] to do the same. I feel very lonely at being so far away from such a friend as you, but such is life: unless I were resolved to bear the cross, it would make me unhappy. May our Lord grant you the rest I wish for you, and make you very holy!

Signed on June 4, 1575, in the Convent of St. Joseph at Seville.

Your unworthy servant,

Teresa de Jesus, Carmelite.

LXXVIII

Seville, June 18, 1575[1]

TO THE MOST REVEREND FATHER GENERAL JUAN BAUTISTA RUBEO, ROME

Thanks for letters received. An account of the Saint's foundations. A defence of the Discalced Carmelites, especially Fathers Gracian and Mariano. Behaviour of the Calced Friars.

JESUS!

May the grace of the Holy Spirit ever be with your Reverence!

LAST week I wrote a long letter to your Reverence of which I sent identical copies by two different routes, as I was anxious that you should receive one of them at all events. Yesterday, June 17,

[3] Probably she was the Master Daza's sister.

[1] Fuente, 62. The autograph which is at St. Stefano Rotundo, Rome, presents several important variants from Fuente's text.

two long-wished-for letters from your Reverence were delivered to me, one dated October, the other January.[2] Although not written as recently as I could have wished, I was exceedingly glad to get them and to know that your Reverence is in good health. May God preserve it as we constantly ask of Him in these convents of yours. A special prayer is said for you every day in choir, besides which all the sisters are careful to intercede for you, as they know my affection for you. Having no other father, they love you sincerely since you are our only hope in this world, and as they are all very happy, their gratitude to you who established the Reform is unfailing.

I wrote telling your Reverence of the foundation made at Veas, and that another was asked for at Caravaca but that the licence contained a clause which I was unable to accept. Since then, leave has been given me on the same terms as for Veas, consenting to the nuns living under your Paternity's jurisdiction[3] as please God we shall all be. I also explained my reasons for coming to Seville to make a foundation. God grant that the difficulties with these Discalced Fathers may be smoothed away, and that they may cause you no annoyance. May He give me the joy of witnessing such a happy termination!

I must tell your Reverence that I took great pains to ascertain that Veas was not in Andalusia,

[2] As already explained, St. Teresa, being away at Veas making a foundation, did not receive Rubeo's letter until the following summer.

[3] The condition was that the convent was to be subject to the Commandery, and the nuns to the knights, as both Veas and Caravaca were under the jurisdiction of a military Order. (*Found.* ch. xxii, 2, ch. xxvii, 5, and note).

which I had no intention of entering as I do not agree well with the Andalusians, and it is the fact that Veas is not in that province but only dependent on it, which I discovered a month after making the foundation. As I and the nuns were already in the house I thought it better not to abandon it. That was one of my motives for coming here,[4] but the chief reason was, as I wrote to your Reverence, that I might clear up matters respecting the Discalced Fathers. Although these religious justify their actions and I am convinced that they are really loyal sons of your Reverence and anxious not to pain you, yet I cannot exempt them from all blame. They already recognize that they ought to have acted differently so as not to displease you.

I have argued the matter warmly, especially with Father Mariano who is extremely hot tempered, but Gracian is like an angel and, had it depended on him, would have behaved very differently. He came to Seville by order of Father Baltasar,[5] who was at that time Prior of Pastrana. I assure your Reverence that if you knew Gracian you would be proud to count him among your sons, to whose number I am convinced that he, and even Mariano, belong.

This Mariano is a man of virtuous and penitential life whose abilities are recognized by all. Your Reverence may rest assured that he has been instigated solely by zeal for God and the Order, although I repeat that his zeal has been immoderate and indiscreet. As to ambition, I am sure that

[4] The Saint probably meant: 'for writing this letter.'

[5] See Letter of June 11, 1571. Pref. note.

he has none. But, as your Reverence remarks, the devil has been busy in these matters, and this Father says many things of which he does not seem to understand the consequences. I have often suffered myself on that account, but knowing that he is sincerely good I overlook it. If you heard his excuses you would be satisfied. He told me to-day that he should never feel at peace until he had thrown himself at your feet.

As I have already explained to your Reverence that both fathers asked me to write and offer their apologies for them as they did not dare to do so themselves, I will not say more now than seems necessary, having written on the subject before.

Firstly, for love of our Lord, believe me when I assure you that all the Discalced Carmelites together are nothing to me in comparison with anything that, so to say, touches your cloak. This is the truth, and whatever caused you the slightest displeasure would wound me in the apple of the eye. The two Fathers have not seen, nor will they see, this letter, but I have told Mariano that if they are obedient I know you will be merciful. Father Gracian is not here because the Nuncio has summoned him, as I told your Reverence. You may be sure that if they are disobedient I will neither see nor speak to them again, yet I can never show such filial submission as they seem to possess.

Allow me to explain how the case appears to me, and if I speak foolishly, forgive me. As for the excommunication, Father Gracian, who is at court, wrote telling Father Mariano that Father Angel (de Salazar), the Provincial, forbade him to

remain in the Priory because he was excommunicated. When the Nuncio heard this, he sent for Father Angel and blamed him severely, declaring that it was an insult to him that these Fathers, who were there by his order, should be treated as excommunicated, and that in future any one who said they were should be punished. Father Gracian at once returned to the Priory[6] and is now preaching at court.

My Father and my Superior, this is not the time for such measures. Father Gracian's brother[7] is secretary to the King who is much attached to him and who, as I have reason to know, is not adverse to the Reform. The Calced Fathers declare that they cannot understand why your Reverence treats men of so great virtue in such a way; that they wish to come to an agreement with the contemplatives whose excellence they recognize, but that they are prevented by your having excommunicated them. They say one thing to your Reverence and another in Spain. They go to the Archbishop and complain that they cannot punish any one lest he should at once make a personal appeal to your Reverence. They are strange people! As for me, my Lord, I watch both parties, and our Lord knows that I speak the truth when I declare that I believe the Discalced are, and will in future continue to be, the most obedient to you.

Your Reverence does not witness what is taking place here as I witness it, and I tell you because I know how holy you are and that you protect the right. On account of our sins, the affairs of the

[6] The Calced Carmelite Priory at Madrid.

[7] Don Antonio Gracian.

Order are in such a state in Spain that the friars of Castile seem to me very good in comparison with those of Seville. A most painful event has happened since I came here. The constables found two friars in a house of ill fame in the middle of the day and took them publicly to prison. This was most unfortunate, for, though I am not astonished at human frailty, some respect should have been paid to the friars' good name. This happened after I wrote to your Reverence: people say that, on the whole, it was right to treat them in this way.

Some of the Calced Fathers have been to see me. I like them, especially the Prior[8] who is a very good man. He came to ask me to show him the formal authorization for my foundations, and wanted to take a copy, which I was unwilling to permit. I asked him not to go to law about the matter since he saw I had full authority to make foundations, as, in the Latin letter your Reverence sent me after the establishment of the Visitors, you authorized me to found in all parts—at least that is the interpretation put upon it by theologians, as you specify neither house, nor province, nor particular locality, but merely say: 'in all parts.' Your letter even *commands* me to make foundations which has made me do more than I was fit for, as I am old and worn out. As for the strain I underwent at the Incarnation, it matters nothing; I have never had good health nor wished to have it, but I do indeed feel a deep longing to escape from this earthly exile. However, God grants me greater

[8] Miguel de Ulloa. (*Found.* ch. xxiv, 14).

graces every day: may He be praised for all things!

I have already spoken to Father Mariano about Calced Fathers having been received by the Discalced. He tells me that this Father Peñuela[9] obtained the habit by a trick: that he went to Pastrana and declared that Vargas, Visitor of that province, had given it to him, but it was discovered that he had clothed himself. The Discalced have been taking steps for some time to dismiss him; the other is no longer with them.

The priories were founded by a mandate of the Visitor Vargas, by virtue of his apostolic authority, because people here think that the best way of reforming religious houses is to establish Discalced priories. Therefore, when the Nuncio told Father Antonio de Jesus to make his visitation, he granted him licence, as reformer, to found priories.[10] But he acted properly by asking permission from your Reverence first, and if Teresa de Jesus had been there, perhaps this would have been attended to with even greater strictness. Still, there was no question of founding a priory without your leave, or I should have opposed it strongly. Father Pedro Hernandez, Visitor of Castile, acted very prudently on this point, and I owe much to him for his care not to offend your Reverence.

The Visitor of Andalusia, on the contrary, has granted these Fathers so many permissions and powers of which he urged them to make use that, if your Reverence saw what their authorizations

[9] Fray Gabriel de Peñuela.

[10] The priory of Almodovar had been founded by Fray Antonio in March, 1575.

were, you would realize that they are not so much to blame. For instance, they maintain that they never wished to admit Father Gaspar[11] nor to make friends with him, eagerly as he sought for it, and that they at once gave up the house that had been taken from the Order.[12] Many other facts alleged by them in their own defence convince me that they have not been actuated by malice. Remembering their heavy trials and their works of penance, and realizing as I do that they serve God sincerely, I grieve at knowing that they are in disgrace with your Reverence.

The priories were founded by the Father Visitor who sent the friars there with strict injunctions not to swerve from his orders. The Nuncio gave Father Gracian patents constituting him Reformer and charged him at the same time with the supervision of the Discalced priories. Your Reverence declares that the Visitors are to be obeyed, which, as you are aware, is also declared by the Pope in His Brief which releases them from their office,[13] so that I do not understand why this should now be contradicted. Besides this, it is said that we have a decree to the same effect in our Constitutions,[14] directing that there should be houses of

[11] Gaspar Nieto, brother of Baltasar Nieto, had been Provincial of Andalusia and was specified by the General in his patent of August 3, 1574, as being one of those who had always been disobedient and rebellious against him and who was never to be received into their Order by the Discalced. (*Found.* p. 464).

[12] San Juan del Puerto. Vargas took it from the Calced in 1572 and gave it to the Discalced: Father Gracian returned it to its original owners next year.

[13] The brief of August 3, 1574, alluded to in the Letter of May 11 as the 'counter-brief'.

[14] St. Teresa refers to the passage in the acts of the General Chapter

Reformed Friars in every province. If this point is to be observed, people do not think so here. In Spain the Discalced Carmelites are considered saints, whatever their character may be: they certainly lead good lives, are very recollected, and number among them men of high birth who practise prayer. More than twenty of them are following the course of lectures (I do not know the term for it) either of Canon Law or Theology and are extremely talented. Including the priories at Seville, Granada and la Peñuela, I think I have heard that there are more than seventy friars. I do not know what is to become of them, nor what the world will think, as it believes them to be saints —indeed, perhaps we might all have to pay for it very dearly as the King esteems them most highly and the Archbishop says they are the only genuine friars. Though you had every reason in the world for expelling them from the Order, people would not view the action in the same light. As for withdrawing your protection from them, they (the King and the Archbishop)[15] do not desire it, nor

of 1524 on the Reform of the Order, which decrees: *Item, quia fundamentum Reformationis est communis vita . . . ordinamus quod in quolibet Provincia constituantur aliqui Conventus pro totaliter Reformatis; in quibus sint bene reformati fratres . . . Aliqui vero sint pro illis qui nunc primum inducuntur ad reformationem. . .* The difference between these two categories consists chiefly in their more or less strict observance of poverty. Between 1451 and 1471, Blessed John Soreth, General of the Order, reformed individual priories with so much rigour that it was thought necessary to limit his zeal by enactments in the General Chapters which were sanctioned by the Holy See.

[15] Don Christopher de Rojas y Sandoval, son of the Marquis of Denia, was born in 1502. He was first made Bishop of Oviedo in which quality he assisted at the Council of Trent, subsequently Bishop of Cordova, and finally of Seville. There he had difficulties with the Calced Carmelites and it was at his instigation that Philip II asked

can your Reverence do so, being the vassal of the Virgin, who would be offended at your abandoning those who strive by the sweat of their brow to increase the Order. Things have come to such a pass that much consideration is needed . . .[16]

LXXIX

Seville, July 10, 1575[1]

TO ANTONIO GAYTAN, ALBA DE TORMES

The foundations at Seville and Caravaca.

JESUS!

May the grace of the Holy Ghost ever be with you, my good founder!

THE muleteer did not arrive until yesterday: God grant the licentiate may be careful about sending him, as he promised me solemnly! Still, I shall warn him about it again, as I was very preoccupied at the time. I include in the parcel a piece of *two*[2] for the Prioress, asking her to pay the rest. We are rich now, although we were never really in need of money except when I longed for it most at your departure.

The Archbishop came to see us and granted all I asked; he gave us corn and money and was very

Pius V to appoint Apostolic Visitors for the Order. From the time the Discalced Carmelites established themselves at Seville he favoured them in every way, but the Mitigated stood in awe of him. He died in 1580, with the reputation of being a strict disciplinarian and a friend of the poor. (*Œuvres* iv, 36).

[16] The rest of the letter is missing.

[1] Fuente, 63.

[2] We have no clue to what coin was meant.

gracious.[3] People beg us to take the house and church of Bethlehem; I do not know how we shall decide. The matter is going on extremely well; do not feel anxious about it. Tell the nuns so, and say to my sister[4] that I shall not write to her until I have good news about my brothers. But be sure you write to us, for you know how your letters cheer me.

I am very well; so are the sisters and Prioress. The weather is unpleasantly hot but we can bear it better than the sun in the inn at Albino[5] as we have an awning in the courtyard, which is a great advantage.

I have already mentioned that the same licence has been given for Caravaca as for Veas, so since you have pledged your word, you must find some means of carrying out the foundation. I assure you that, unless the founders themselves fetch the nuns away from Segovia, the matter will remain in its present state. However, until we know how things will go at court, we can do nothing. It seems as though our good friend Don Teutonio would manage the affair successfully.[6] Pray for him and for me and remember me to the Mother Prioress, Sister Tomasina, and San Francisco.[7]

[3] *Found.* ch. xxiv, 14, and note.

[4] Doña Juana de Ahumada who was now the Saint's only sister, Maria being dead.

[5] During the journey to Seville in company with Antonio Gaytan, the Saint had been taken ill with high fever at a village named Albino. She had no shelter but a small, windowless room like a shed, into which the sun poured when the door was opened, so that she preferred going out of doors in spite of the heat.

[6] About the nomination of Father Gracian as superior.

[7] The Prioress was Juana del Espiritu Santo. Sister Tomasina

Let me know how you found your naughty little pickle,[8] what was the state of your house, whether it had tumbled down, and how your servant is. Remember me kindly to any one you think fitting and abide with God. I am already longing to see you again even though it should cost me the same fatigue. May His Majesty make you as holy as I ask of Him! Amen. To-day is July 10.

Your unworthy servant,

Teresa de Jesus.

The Nuncio, after having read the letter I wrote to him at Madrid asking for some friars, said that he had no intention of agreeing to it. Will you be kind enough to call on the Señora Marquesa and let me know how she is, also her sisters, and Doña Mayor.[9]

LXXX

Prefatory note

"At the instance of St. Teresa (in her letter to Philip II on July 19) the Nuncio, on August 3 of the same year conceded full patents by which Gracian was named 'Provincial and Reformer of the province of Andalusia, to reform all the friars of the Carmelite Order in that province, and also Apostolic Commissary of the friars in the province of Castile who observe the primitive Rule' notwithstanding the definitions of the General Chapter.

Bautista (de Perea) niece of Teresa Laiz, foundress of Alba, was professed at Medina and assisted at the foundations of Salamanca, Alba, Burgos, and Vitoria. She was chosen as a foundress in France but died before the plan could be carried out. Maria de San Francisco, professed at Salamanca, was twice Prioress there.

[8] Gaytan's daughter Mariana.

[9] The Marchioness de Velada and Doña Mayor, sister of Juan de Ovalle and nun at San Benito's Abbey, Alba.

(*Found. xxviii.* 5.) Two things are here noticeable. First, that the highest authority is conferred by this document as Gracian himself declares on Aug. 3, 1576 in the acts of his visitation of Castile: 'The power of the Apostolic Visitor is greater than that of the General,' from which he goes on to draw conclusions as to what permissions and prohibitions were in the General's power as regards the Discalced Spanish Carmelites. Thus St. Teresa says in her letter of December 30, 1575: 'Now our Father has higher authority than our Father General.' This however is open to misunderstanding, as the authority of the General and the General Chapter is confirmed by universal and perpetual right while that of Gracian was only personal and confined to a certain place (so that it had no weight and was entirely invalid as regards controlling the General); moreover, it could be revoked. Gracian had not been nominated immediately by the supreme Pontiff, but by the Nuncio with the royal consent, and his office depended upon the Nuncio's pleasure as did the Nuncio's upon the Pope's. . . . So that, as St. Teresa rightly said: 'If God permits the Pope, the King, the Nuncio, and our Father (Gracian) to live two years longer, things will come right, but if any one of them dies, we shall lose everything.' No sooner had the Calced Carmelites of Andalusia learnt of the patents granted to Gracian, than they sent two of their number, Pedro de Cota, Prior of Cordova, and Luis Navarete, Prior of Utrera, to court, who, as they could obtain nothing from the King, set out for Rome to petition the General for a fitting remedy. (See Letters of St. Teresa to Gracian at the beginning of Oct. 1575 and May 9, 1576). Rubeo made his assistant, Jerome Tostado, Vicar General of Spain and he, armed with an Apostolic Brief, was not only to put an end to the recent complication, but to carry out the decrees of the Chapter of Piacenza. Meanwhile Gracian, aided by the prudent advice of St. Teresa, began his visitation in Spain on November 22, 1575. While he was in Andalusia, the

provincial, Augustin Suarez, used to withdraw to his priory at Ossuna and to resume his position at Seville when Gracian had gone." *Acta Capit. Gen.* Vol. I, p. 557-8. *Found.* Introd. xl, xliv, and ch. xxviii, 18, note.

Seville, July 19, 1575[1]

TO KING PHILIP II, AT MADRID

The Saint asks him, as protector of the Reform, to constitute it as a separate province and to make Father Gracian Provincial.

JESUS!

May the grace of the Holy Spirit ever be with your Majesty!

WHILE praying in deep grief about the affairs of this sacred Order of our Lady and meditating upon the urgent need that the work begun in it by God should not be frustrated, the thought occurred to me that the best way of supporting it would be to prove to your Majesty the importance of its being firmly established, which would also be advantageous to the Calced fathers.

I have lived in the Order for forty years and, considering all things, I am convinced that unless the Discalced are constituted as a separate province without delay, serious injury will result to them; in fact, I believe it will be impossible for them to continue to exist. As the matter rests in your Majesty's hands and I see that the Virgin, our Lady, has chosen you to protect and uphold her Order, I make bold to write, entreating your Majesty, for love of our Lord and His glorious Mother, to direct that the plan may be carried out. It is so

[1] Fuente, 64.

much to the devil's interest to prevent it that he will raise numberless difficulties although none really exist, but on the contrary it would benefit every one.

It would help us greatly if the newly established Reform were given into the charge of a Discalced friar named Gracian. I have lately made his acquaintance, and, though he is still young, the singular graces bestowed on his soul and the great things God has worked by him for the good of souls have made me praise the Lord, Who I truly believe has chosen him to do much for the Order. May our Lord so dispose of matters that your Majesty may be pleased to render Him this service and to command that it may be carried out.

I kiss your Majesty's hands to thank you for the licence for a foundation at Caravaca.[2] For the love of God, I entreat you to pardon me, as I know I have been very audacious. Yet, since God Himself listens to the poor, and your Majesty stands in His place, I do not think that you will be annoyed with me. May He grant your Majesty the peace and length of life which I constantly ask for you and the welfare of Christendom demands!

To-day is July 19.

Your Majesty's unworthy servant and subject,
Teresa de Jesus, Carmelite.

[2] The royal patent for the foundation of Caravaca, dated June 9, 1575, granted by the King at St. Teresa's personal request, has been published in French for the first time in *Œuvres*, iv. p. 420.

LXXXI

Seville, August 12, 1575[1]

TO DOÑA JUANA DE AHUMADA, ALBA DE TORMES

Arrival of their two brothers at San Lucar. Death of Jerome de Cepeda and of Don Lorenzo's wife. Father Gracian nominated Provincial.

JESUS!

MAY the grace of the Holy Ghost be with you, my friend, and may you enjoy the society of your brothers who (glory be to God!) are already at San Lucar. They wrote here to-day to Canon Cueva y Castilla, asking him to tell the news to Señor Juan de Ovalle at Alba and to me at Avila, where they believe I am. I think they will be very glad to find me here.

However, the joys of this life are always accompanied by troubles lest we should go crazy with joy. You must know that the good Jerome de Cepeda died like a saint at Nombre de Dios. Pedro de Ahumada has arrived with Lorenzo, who they tell me has lost his wife. Yet we must not grieve for that. I know what kind of life she has led: she has practised prayer for a long time past and, from what I hear, her death was the wonder of all who witnessed it. One of the three boys Lorenzo was to have brought home with Teresita is also dead. Glory be to God, the rest have reached Spain safe and sound. I am writing to them to-day and sending them some little things.

[1] Fuente, 65.

People tell me they will be here in two or three days. I am glad to think how pleased they will be at finding me so near. I wonder at the way God acts and at how He has brought them to me when they seemed so far away. I am writing to-day to Father Gracian at Madrid and send this letter by the same bearer, who is very trustworthy, so that you may know the news at once. Do not mourn for him who is in heaven, but thank God for bringing us the others.

It seems best that Señor Juan de Ovalle should defer starting until I have seen my brother, as the weather is extremely warm and it is uncertain whether Lorenzo will be detained here on business for a time. If so, he might like you to come with your husband and to return with him. I will write again soon and will tell Lorenzo that it was I who prevented your coming. Meanwhile the weather will have become cooler. Remember me kindly to Señor Juan de Ovalle and ask him to consider this letter as addressed to him.

I must also tell you that Father Gracian has been appointed Superior over all the Discalced friars and nuns of Andalusia: no better thing could have happened for us. All that Señor Gaytan has said to you about him is true. Give the latter many kind messages from me and ask him to look upon this note as written to him, for I can write no more. Remember me affectionately to the Mother Prioress and all the sisters, to whose prayers I earnestly commend myself. Call on the Señora Marquesa for me and tell her that I am well, also give Señora Doña Mayor the welcome news of the

arrival of Pedro de Ahumada, who I fancy was very devoted to her. Give them all very kind messages, also send the news to the Mother Prioress of Salamanca, announcing that God has taken to Himself another of her sisters.[2] May His Majesty have you in His keeping, my friend! I promise to write telling you in detail what reason you have for being at peace and happy.

To-day is August 12. I dated the enclosed letter (which I beg you to forward) the tenth, yet I believe to-day, the feast of St. Clare, is the twelfth.

If Father Gracian should visit your neighbourhood, I should take any kindness or good-will you showed him as a personal favour.

Your servant,

Teresa de Jesus.

LXXXII

Prefatory note

In the beginning of November, Father Gracian consulted St. Teresa as to how he should exercise the powers given him by the Brief of August 3 of visiting the Mitigated friars of Andalusia. They agreed that instead of insisting on his rights, he should meet them rather as a brother than as a master. 'Take courage, Father,' she said: 'if you do this, all will be well.' Father Gracian felt bound to ask the advice of the senior friars, though convinced that they would follow her decision. He represented to them that the decrees of the Chapter of Piacenza had just been published in Spain and that the Visitation of Tostado, the General's delegate, was awaited by the houses of the Order. Should not he limit himself

[2] Ana de la Encarnacion. The nun mentioned may have been a sister either by nature or religion.

to visiting the Discalced and acquainting the Calced with the powers given him by King and Nuncio, giving them a copy of the brief if they wished for it? Father Antonio opposed Father Gracian's opinion; the friars were undecided, when Mariano arose and made a vehement speech, declaring that this was the time for war, not peace; the Mitigated must be forced to receive the King's Visitor and punished if they resisted; and that if the General accused the Reformed of rebellion, they must suffer the calumny for justice' sake. The assembly, swayed by Mariano's eloquence, gave him all their votes, and Father Gracian submitted to their decision.

Seville, September 27, 1575[1]

TO FATHER GRACIAN, IN CASTILE

On the office given him by the Nuncio and the difficulties connected with it. Teresita. Laurencia can no longer find comfort in her former confessors.

JESUS!

May the grace of the Holy Spirit be with your Paternity, my Father!

AS you will probably be on your way here, this letter will not find you at Madrid, so I will not say much. Yesterday the Father Provincial[2] of the Calced friars called here with a Doctor of Divinity; the Prior[3] arrived later on, and finally another Doctor of Divinity. Father Gaspar Nieto had been here the day before. I find that they are all determined to obey your Paternity and to assist

[1] Fuente, 66.

[2] Augustin Suarez. The Nuncio had made Father Gracian's appointment known to the province of Andalusia, lest the friars should take exception to it.

[3] Vicente de la Trinidad.

you in suppressing any abuse as long as you are not exacting in other matters. I reassured them, saying that, as far as I understood your intentions, you would act leniently, and I gave them my opinion on the question.

Their answer to the *Motu proprio* was fairly satisfactory; I trust God that all will go well. Father Elias[4] is more calm and courageous. I advise your Paternity to begin quietly and gently and then I believe that you will accomplish great things, but you must not try to do it all in a day. Some among the religious seem very reasonable, which will be the case in Castile. From what I hear, Macario[5] is so terrible that I fear greatly for his soul. People write telling me that he is going to Toledo. I wonder whether, as the visitation has already been made there, he wished to retire to his lair so as to avoid meeting my Eliseus.[6] I should not be sorry if he stayed there until he has become more rational. I tremble when I see good souls so deluded.

Doctor Henriquez, one of the most learned theologians of the Society of Jesus, has been consulted about Teresita's[7] case. He says that, among other decisions of the Congregation of Cardinals,[8] it has been laid down that the habit

[4] In the letter to Father Gracian at Toledo, Mariano is styled 'Elias', but one of the Calced Carmelites may be referred to here.

[5] The earlier editors think Baltasar of Jesus (Nieto) is meant here, but P. Grégoire believes that it relates to Antonio de Heredia, who had been Prior at Toledo.

[6] Father Gracian.

[7] Lorenzo's little daughter, not yet nine years old, whom he placed under his sister's care directly he reached Spain.

[8] The Congregation established by Pius IV to interpret the decrees of the Council of Trent.

cannot be given to a girl under twelve, but she can be brought up in the convent. Fray Baltasar, the Dominican, is of the same opinion. She is already in the convent wearing her own dress and seems the sprite of the house. Her father cannot contain his joy and all the nuns are very fond of her. Her little character is angelic and she knows how to amuse us at recreation, telling us about the Indians and the sea voyage better than I could. I am delighted to see that she will trouble nobody. I wish your Paternity could see her: God has shown her much favour and she may well be grateful to you. I believe that to train her soul free from contamination with the world will render Him service. I realize what charity your Paternity has shown me, all the more because it has been so managed as to free me from all scruple.

It seems that I really do possess some little charity since, deeply as I feel your absence, I should be willing for you to stay away another month on condition that you were able to help the Incarnation and were given charge of that house. Even eight days would suffice were you able to leave Fray Juan[9] there as Vicar. I know the state of things there and that when the nuns see some one in control they soon surrender although they make a great outcry at first. I pity them deeply; the Nuncio ought to avail himself of this means to accomplish a great work. May God provide a remedy as He can do!

Laurencia[10] cannot remain on her former terms

[9] St. John of the Cross. Father Gracian had no authority over the Calced friars and nuns of Castile.

[10] A pseudonym used by St. Teresa. The last confessor was Father Gracian.

with her confessors, and as this was her sole comfort she has none left. How delicately our Lord mortifies the soul! She fears there will be little opportunity for obtaining consolation from the confessor given her, on account of his many business affairs.

The heat is as great at Seville now as it is in June at Madrid; your Paternity did well to postpone your visit. I wrote what I have mentioned to you about the Incarnation to the worthy Padilla. Will you kindly repeat it to Father Olea, giving him my very kind regards. I sent him three letters; please ask him whether he received them.

O Jesus! How little is needed to help so many souls! I am astonished at myself for wishing to see you undertake the work, when but a short time ago my greatest dread was of seeing your Paternity bear this burden. It is lighter for me now—may God lighten it for you and protect you!

To-day is September 27.

Your Paternity's unworthy servant and subject,

Teresa de Jesus.

LXXXIII

Seville, towards the end of October, 1575[1]

TO FATHER GRACIAN AT SEVILLE

The Saint's scruples. She asks for a confessor. Bishop Diego refuses to intervene in the affairs of the friars at Seville and the nuns in Castile. She asks Father Gracian not to issue letters of excommunication, but to write to the General. Her private troubles.

JESUS!

The grace of the Holy Spirit be with you, my Father!

OH, if you only knew how downcast and scrupulous I feel to-day! I assure you that I am very wicked, and the worst of it is that I never amend.

I told the Bishop[2] to-day what Fray Angel had done at Alba; he thought it was of no consequence and asked me how it would harm us if Fray Angel were to govern these houses and what he would do to us? I also mentioned certain events that happened at Medina[3] as since the Fathers made no secret of it, it did not seem to matter much what I said, and it would be well for him to understand something of these affairs for, in my opinion, he

[1] The original was first published by P. Grégoire.

[2] Bishop Diego de Leon, a Calced Carmelite. (See *Found.* Introd. xxvii, and xxxviii).

[3] In 1571 there had been difficulties between St. Teresa and Father Salazar who supported the relatives of Sister Isabel de los Angeles in their opposition to her giving her property to the Medina convent. He was also angry because Inés de Jesus was made Prioress there instead of Teresa de Queseda, a nun of the old Observance. (*Found.* xix, note 8). Nothing is known of his doings at Alba which was under Father Gracian's jurisdiction.

has not got to the root of the matter. Yet I feel so scrupulous about it that unless some one comes to hear my confession I cannot receive Holy Communion. You see what help I get in the midst of my anxieties about your troubles!

I spoke to him of the other matter; he thought I had heard it from Padilla and I left him under that impression. According to him, however many superiors might come, even should the Archbishop of Granada, with whom they are very friendly, be among the number, nothing but force would make them submit. He added that they only discuss matters with him in order to find out whether he takes their side, that they listen to nothing he says, that he is under no obligation to make them obey, and is wronging no one if he does not choose to take part in the affair. And why should they pay attention to him? His intervention would not affect the main point, which requires settling by very different means. While reflecting upon his words, it seemed to me that he meant that these fathers would obey under pain of censure. He did not say so plainly nor need you take it seriously, as I may be mistaken. We are praying earnestly for them, and considering all things, it would be better for them to submit in order to avoid scandal in the town where they must have many partizans. God give them light! If they do not submit, postpone sending them letters of excommunication until you see your way clearly. This is my opinion. You will know better than I, but I do not wish it to appear as though they were being forced discourteously.

The Bishop also told me that the friar[4] sent to court left for Rome without having spoken to the Nuncio, so they must recognize that their cause is no good one.

Write to me about your health for I know you do not lack anxieties, much to my grief. What a help such a wretch as I am is to your Paternity! God make me better and protect you for me!

After all, the Bishop told me when I spoke to him of Fray Angel (for he takes no interest in the other and does not concern himself about him) that I ought to inform the Nuncio, who is our highest superior. But the more I consider the plan of your writing in a conciliatory tone to the General, the better it appears to me, and I do not think any one could object to it. It is enough that such things should be done against his will, without showing him want of deference and treating him as though of no importance. Remember, my Father, we have promised him obedience, and nothing could be lost by treating him as I suggest.

Your Paternity's unworthy daughter,

Teresa de Jesus.

The enclosed letter was brought by my brother. Tell me how your own brother is, for you never mention him and send me a priest here to-morrow to hear my confession. It is many a long year since I have had so much to suffer as I have had since these reforms were set on foot: whenever I talk about them I say more than I mean to and less than I wish.

[4] Pedro de Cota, a Calced Prior who had gone to Rome on behalf of the Mitigated. (Introd. to Letter of May 9, 1576).

LXXXIV

Seville, October 9, 1575.[1]

TO ONE OF THE SAINT'S CONFESSORS[2] AT SALAMANCA

Respecting the purchase of a house.

JESUS!

May the grace of the Holy Spirit be with you, my Father and Señor!

FATHER Julian de Avila and Señor M... have written to me about a house now on sale, belonging to Juan de Avila de la Vega. It would suit us perfectly both as regards the price (which Father Julian says is little more than a thousand ducats), and the site, which is just what we require —it is enough to say that it is near you.

I believe the walls are so old that they need repairing at once, but that matters little as there is space enough besides. Please settle the matter at once without letting the owners suspect we are eager about it, lest they should ask for more money.

My brother[3] is going to Madrid whence you can ask him to send you a power of attorney. May God prosper the plan for it would be a great boon for us to enter a house of our own! As I have several letters to write, I can say no more. May God preserve you to us for many years and allow me to see you again!

Things here seem so unsatisfactory that I expect

[1] This letter was first published by P. Grégoire.

[2] Probably Father Jeronimo Ripalda, S.J.

[3] Lorenzo de Cepeda.

my stay will be a long one. I am in good health and my brother sends you his kind regards.

To-day is October 9.

Your unworthy servant and sincere friend,

Teresa de Jesus.

LXXXV

Seville, October 24, 1575[1]

TO A RELATION IN CASTILE

Family matters.

JESUS!

May the grace of the Holy Spirit be with you!

MY sister came here to-day with her husband and children to see my brother Lorenzo, but he had gone to court. He left his children here where he intends to winter and then to go at once to Avila. He was very weak and ill at first but is better now. We talked a great deal about you. Augustin[2] has remained in America.

Sister Beatriz de Jesus[3] is so fond of the Prioress of Malagon that she has begged me not to remove her from there. Her health is exceedingly bad: may God improve it, for all the nuns are very pleased with her and her character. I cannot say the same of Don Luis de Cepeda who would do well to send me news of himself occasionally. I received a letter to-day from Isabel de San Pablo. God grant you may all serve Him devoutly: may

[1] Fuente, 67.

[2] Augustin de Ahumada. (Letter of Jan. 17, 1570.)

[3] Beatriz, Luis, and Isabel, grandchildren of Francisco Alvarez de Cepeda, St. Teresa's uncle.

He preserve your life for many years! My health is better at Seville than in your part of the country. Remember me most kindly to all the señoras.

To-day is October 24.

Your unworthy servant,

Teresa de Jesus.

LXXXVI

Seville, towards the end of the year 1575.[1]

TO MOTHER ANA DE SAN ALBERTO,[2] AT MALAGON

Instructions respecting the formalities required for the establishment of the convent at Caravaca.

JESUS!

AS soon as your Reverence arrives you are to enclose yourself in the convent and must allow no one to enter. You are to speak to outsiders either in the place where the grille is to be put until it is placed there, or through the turn, and you must have the grille erected as soon as possible.

[1] Fuente, vol. III, p. 160. For the foundation at Caravaca and the foundresses, see *Found.* ch. xxviii, 1-7 and notes, also Father Julian's account in the Appendix. The *premières Carmélites de Paris* believe that this letter was written in February or March, 1576.

[2] Ana de San Alberto (de Salcedo) was born at Malagon where she entered Carmel in 1568. St. Teresa took her from Veas to Seville, whence she sent her to Malagon to fetch some nuns for the foundation at Caravaca, Ana de San Alberto and the Ven. Anne of Jesus being the only two nuns whom the Saint sent in her name to make a foundation. Ana governed the community for fifteen consecutive years and was twice Prioress later on. She died in 1624. (*Œuvres*, Vol. III, 369.)

Before Mass is celebrated—I mean, before you take possession, the bell must be hung, and you must let a lawyer see the papers these ladies have ready which ensure an annual income for the house. You must also show the patent you have received from our Reverend Father. This, with the power given you by me, authorizes you to take possession without any charge or obligation of paying interest or any other duty, as is stipulated in the act. When once the papers are drawn out, the Father Vicar, Father Ambrosio,[3] will examine whether they are correct; then your Reverence and the señoras will sign them and the Blessed Sacrament can be installed.

Remember that you must also insert his Majesty's permission in the act; I think that there will be no need to include the Bishop's: it suffices to keep it by you. The bell must be rung for the Mass which is said on taking possession. There is no occasion for the church to be blessed as it is not our own. When once you have taken possession, these ladies can receive the habit whenever they choose.

Teresa de Jesus.

[3] Ambrosio de San Pedro, Subprior and Vicar of Almodovar del Campo, who presided at the inauguration of the convent.

LXXXVII

Seville, towards the end of 1575[1]

TO FATHER GRACIAN, TOLEDO

That the Prioress of Toledo should continue in her office. Nuns should not change convents except for a foundation. Anxiety about Father Gracian's health. The Saint feels at peace.

... If she agrees to remain in her office[2] it will be a great advantage to the community if your Paternity consents. If not, send her here; she could travel with the other nuns as far as Malagon: but I hope you will never do me the pleasure of making her come here. No house is in more need of capable members than Toledo. Her office as Prioress will soon expire, but I believe no better one can be found there. Although her health is very bad, she fulfils her duties conscientiously and though a friend of the 'cats',[3] is very virtuous. If your Paternity considers it well for her to resign, she could do so on the plea that the heat is killing her, as every one knows, and there could be a fresh election. But I know of no one else the sisters could have for Prioress, as they love her so much I do not think they could bear to have any one else, although there may be, as there never fails to be, some one who is discontented.

[1] Fuente, 69. The beginning of this letter is lost.

[2] This alludes to Ana de los Angeles (Gomez), one of the four nuns who left the Incarnation with St. Teresa: she was first Subprioress of Avila. She accompanied St. Teresa to Medina del Campo, Alba and Malagon, where she became Prioress and founded a house at Cuerva, where she died. St. Teresa blames her for her indiscreet mortifications in the letter to Mary of St. Joseph, Nov. 11, 1576.

[3] The 'cats' were the Calced Carmelites.

Now, my Father, let your Paternity attend to what I am about to say and, believe me, I understand women's whims better than you do. You must in no way allow it to be thought possible for any nun, whether prioress or sister, ever to leave her convent except to make a foundation. In fact, I have seen so much harm result from such a hope that I have often wished there might be an end to making foundations, so that all might settle down. Trust my word, and if I die, do not forget it, for the devil seeks no more than to make enclosed nuns see that such a thing is feasible. I could say much about the question, for though our Father General gave me the leave I asked for to move a religious from one house to another if the climate disagreed with her, yet I have seen so much harm result that, but for the good of the Order, I think it should not be permitted, as the death of a few would be better than the injury done to all.[4]

No convent has its full number of inmates[5] and some are far short of it. I believe that three or four are wanted at Segovia, and I think I was careful to note the number. When I went to Malagon to fetch the nuns I had left there[6] I gave (I cannot say how many) licences to the Prioress to admit postulants as there were very few sisters, and advised her to be exceedingly careful as to whom she received. Will your Paternity kindly withdraw these permissions as it would be better if recourse were made to you personally. And believe me,

[4] See 'Visitation of Nunneries', 17.

[5] Ibidem, 27.

[6] For the foundations at Seville and Caravaca.

my Father, now that I no longer feel doubts on the subject, knowing how careful you are, it would be a great comfort to me to resign the granting of such permissions to you. In the present state of things, better order might be observed; at first, when there was need of one person or another to found convents as it were 'on air', it was sometimes necessary to consult their wishes.

Seneca[7] says he is highly delighted for he has found more in his superior[8] than he could ever have desired. He renders God hearty thanks, and I am of the same mind. May His Majesty preserve you to us for many a long year!

I assure you that I am extremely vexed at your falling from your mule: it would be well for you to be strapped on to prevent it. I do not know what sort of a mount it is, nor why your Paternity must travel ten leagues a day, which, on a pack-saddle, is enough to kill you. I feel anxious as to whether it has occurred to you to wear more clothes as the weather is cold. God grant that the fall has not injured you! Since you are so zealous about souls, remember how many would suffer were your health to fail, and for the love of God take care of it.

Elias[9] is not so timorous. The Rector and Rodrigo Alvarez[10] have great hopes of things coming

[7] St. John of the Cross, so called for his wisdom.

[8] Father Gracian.

[9] Mariano.

[10] Father Rodrigo Alvarez, S.J. was born in Africa. At his parents' death he gave all his possessions to the needy and opened a poor-school in Portugal. He was ordained priest in 1552 by special dispensation as he had lost an eye. After undertaking the direction of a hospital at Seville, he became a Jesuit and as a delegate of the Inquisition entered

perfectly right. As for me, all my former fear has left me,[11] nor could I feel it if I tried. I have been very unwell during the last few days but have taken some medicine and recovered: for three or four months I was so ill that the pain was unbearable.

Your Paternity's unworthy daughter,

Teresa de Jesus.

LXXXVIII

Seville, December, 1575[1]

TO FATHER GRACIAN IN CASTILE

Postcript to the preceding letter.

... In my opinion it would be better to choose any religious from the community as prioress than to

into relations with St. Teresa. He had the gift of discernment of spirits. The Saint addressed *Relations* vii and viii to him and always spoke of him with the highest respect. He died in 1587. (*Œuvres* 11, 276).

[11] On the feast of the Presentation, November 21, 1575, Father Gracian had presented the Brief which made him Visitor Apostolic to the Calced friars of Andalusia. He says 'As they would not obey, I excommunicated them. They rose from the Chapter with a great tumult and uproar and closed the doors of the priory so that I thought they were about to lay hands on me. However, they were reduced to order when a message arrived from the Archbishop of Seville, for when people outside saw the door shut and heard the disturbance they ran to him at once, and he sent word immediately ordering the Calced to open the doors so that I went forth free.' (*Peregrin.* xv.) St. Teresa was terrified by a report that Father Gracian had been killed and resolved to petition that the feast of the Presentation should always be celebrated solemnly in the Order if he were delivered. (*Rel.* ix, 27.) Peace was restored in the priory but the Subprior, Fray Evangelista, was the only one to submit. Consequently he was made Prior, Father Gracian took upon himself the office of novice-master, and the Provincial, Augustin Suarez, retired to the priory of Osuna.

[1] These fragments of a lost letter are appended to the preceding one in the copy belonging to the Madrid National Library. They are probably taken from Father Gracian's notes to Ribera's *Life of St. Teresa.*

bring one from elsewhere. . . All other considerations ought to give way to the soul's salvation, but when it is merely a question of health there would be serious drawbacks to allowing the nuns to change from one convent to another. As I mentioned when writing to you a short time ago, there are many; I remarked how large a number I saw of . . .

LXXXIX

Seville, December 26, 1575[1]

TO DIEGO ORTIZ, TOLEDO

Messages. Castilians and Andalusians. Business matters.

JESUS!

May the grace of the Holy Spirit be with you, Amen!

THANK God for giving you and your household good health! I am especially anxious about that of Señor Alonso Ramirez whom I love tenderly in the Lord; I pray for him and for you and ask these sisters to do the same. I kiss his hands and ask him to consider this letter as addressed to him. Tell him that wherever I may be, he and Señora Francisca Ramirez have a faithful servant in me. As Mother Prioress gave me news of all of you, I omitted writing: indeed, I often have so much to do that I can find no time for letters. Glory be to God, this place agrees with my health. As for the rest, I prefer Castilians

[1] Fuente 70.

as the Andalusians and I do not understand one another.

I spoke to the Father Provincial about the affair as you wished. He answered that he must settle the question in the place itself, and that as his brother[2] has been very ill and confined to his bed for some days, he can do nothing just now. I have consulted people about it here and they say it is a difficult thing to manage so that, if there is any means of getting justice done on the spot (and delay would be dangerous), do not neglect it, for I have little influence at court in such affairs. God help us, for we need it! I quite realize how important it is to us. It is a severe trial that this should be added to your other difficulties concerning the matter. May His Majesty protect you and have you and Señor Ramirez in His care! Amen.

To-day is the 26th.

Your unworthy servant,

Teresa de Jesus.

[2] Tomas Gracian, Philip's secretary.

XC

Seville, December 30, 1575[1]

TO MOTHER MARY BAPTIST, PRIORESS AT VALLADOLID

The Saint receives the order of reclusion. Lorenzo de Cepeda returns to Seville. A page boy for his sons. The foundation at Caravaca. Troubles at the Incarnation. Difficulties of the Reform.

Jesus be with you, my daughter, and grant you as many and as happy years as I ask of Him!

I DECLARE that you make me laugh when you say that you will tell me some day what you think of certain matters! Are you going to give me some advice?

I received your letter by way of Medina on the last day of Christmastide. The one enclosed in my Father's[2] had already reached me but I had no messenger to take an answer. Your last, with the news of Doña Maria, was very welcome as the Bishop[3] having written saying she had the fever, I was very anxious about her. Tell her we have been praying much for her and give her my warmest congratulations. God be praised for restoring health to her and her daughter! Remember me to all the sisters.

The letter of which you know[4] was inspired

[1] Fuente, 71.

[2] Domingo Bañez.

[3] Don Alvaro de Mendoza and his sister Doña Maria.

[4] This letter was evidently addressed to the General, to whom St. Teresa states that she wrote two or three times between June, 1575 and February, 1576.

more by devotedness than by a wish to please. I should like to be on such terms with him that some part at least of what I said might please him. It is strange that my affection for our other Father Superior[5] leaves my soul as fully at liberty as if he did not exist. He does not know that I am writing to you. He is in good health. Oh, what trials we are passing through with these reforms! His presence in Andalusia has caused me far more pain than pleasure: my health was much better before.

Were I free to choose I should be with you now, for an order from the Most Reverend (Father General) has been notified to me which bids me select a convent in which to remain enclosed for ever, also to make no more foundations as, according to the Council, I must not go out again. I understand very well that this is the result of their annoyance at my having come here, and that they think it will pain me keenly, yet I am so glad of it that I fear it will never come to pass. I should choose your convent for many reasons which cannot be stated in writing, except that I should be near my Father and your Reverence. The Father Visitor has not allowed me to leave Seville, and for the present he has more power than the Most Reverend Father General.[6] I do not know what the result will be. It would be a great relief to me to withdraw from all the tumult of the Reform, but God does not choose to deliver me from such crosses which are extremely painful to me. Our Father says that I am to go in the summer. As for

[5] Father Gracian.

[6] See *Prefatory note* to the letter of July 19, 1575.

this convent—I mean as regards its foundation—it has no need of my presence; this place certainly suits my health better, and in a certain sense I am more at peace, as people here do not flatter my vanity as they do in Castile, yet for other reasons it seems better that I should be there again; one thing is that I should be nearer the other houses. May God dispose of the matter, for I wish to have no choice in it and shall be contented wherever I may be sent.

My brother has arrived; he is very ill but is now free from fever. His negotiations at Madrid have come to nothing, but as his fortune is assured he has enough to live on. He will return to court in the summer; this is not a favourable time. He is very happy with his sister and Juan de Ovalle who show him great attentions and kindness, which he returns. As he has only been back for a very short time, I have not spoken of your affairs to him; however, I believe that I should only have to mention it and he would do it. As his sons require a page, the boy has appeared just at the right moment. My sister says that if he comes to Seville, his mother may rest assured that she will look after him. If he suits and is a good lad, he can study with my nephews at San Gil,[7] where he would be better off than anywhere else. When I told Juan de Ovalle that your Reverence wished it, he answered that he should take a lively interest in the matter. I laughed, for if he fancies I want anything he is anxious to do it. I trust God that their great friendliness with Lorenzo will do them

[7] The Jesuit college at Avila.

much good; meanwhile the latter loses nothing by it as it is a comfort to him.

Juan de Ovalle is exceedingly kind to him, and the children never cease singing his praises: the boy you speak of will learn nothing but what is good. If he comes here, in case they are not at Avila by April, I shall be very glad to arrange matters so as to save my Father[8] the trouble. I am surprised, considering his condition, that he has taken the matter so much to heart: God must have so ordained because the parents have no other resource.

I deeply regret that my Father is going to Toro. May God dispose of it all for His service which is the important matter! I do not know why he prefers it to Madrid: I am afraid his plans will never be realized. I shall feel sorry on your account when he leaves and shall not care so much about living in your house. As I said, I expect they will tell me to go where my presence is most necessary.

As for the question about the page's sister, we must not mention it until our Father returns to Valladolid: in fact, I am afraid that we shall cost them more in the end by trying to save them expense. I do not know how any one who has always lived there could become used to this climate, and I suspected from what I heard, that she does not agree with her brothers and is rather self-willed: let us hope her sanctity is not melancholia. However, our Father will enquire into it, and till then there is no more to be said.

You will have already received my letter an-

[8] Fray Domingo Bañez.

nouncing that I had sent a Prioress from here to Caravaca.[9] She received the obedience with great joy; the Prioress of Malagon where she stayed on her journey said that she was highly pleased; I assure you that she must be a good soul. She wrote asking for news of your Reverence and said a great deal of all the gratitude she owed you, speaking very affectionately of you. I fancy that the house must have been founded before Christmas,[10] but I know nothing about it.

I think it will be better not to mention the boy to my Father until I have spoken to my brother. Write and tell me the lad's age and whether he can read and write, as he would have to go to school with Lorenzo's sons.

Remember me very affectionately to my dear Maria de la Cruz, to all the sisters, and to Dorotea.[11] Why do you give me no news about the chaplain's health? Keep him with you, for he is a good man. How do you like the view from your window and does the room suit you as well in winter as in summer? I venture to assert that,

[9] Ana de San Alberto.

[10] The foundation was made on New Year's day, 1576. (*Found.* ch. xxviii).

[11] Maria de la Cruz, who has already been mentioned repeatedly. *Life* xxxvi, 5. Dorotea de la Cruz, (Ponce de Leon) sister of Alberta Bautista, nun of Medina del Campo. The two sisters were clothed at Medina by St. Teresa on August 25, 1568, but Dorotea was professed at Valladolid, November 11, 1569. She never left that convent but was distinguished by her faithfulness in small things and patience in interior and exterior trials, in which she was supported by Father Yanguas. She died in May, 1615, (*Œuvres*, iii, 396) after having been three times Prioress. One day, when tried by temptations against the faith, she cried to our Lord Who answered: 'Fear not: I am thy fortress, founded upon a rock.'

whatever you may say about the Subprioress,[12] you do not obey her any better than you did. O Jesus, how little we know ourselves! May His Majesty enlighten us and have you in His keeping for me!

You may write and tell Isabel de la Cruz[13] that I can help her much better here than was possible at the Incarnation. I am doing so, and I trust God that if He allows the Pope, the King, the Nuncio, and our Father to live a year or two longer, all will come right.[14] But if any one of them were to die, all would be over with us, considering the attitude of the Most Reverend (Father General), unless God should grant us succour from some other quarter. I am thinking of writing to our Father General in a more submissive tone than before, as I am deeply attached to him and owe him much. I am exceedingly grieved at what he is doing in consequence of his having been misinformed.

All here wish to be very kindly remembered to you. We are not in the humour for writing verses here—should you suppose we were? Pray much for our Father, for the offences committed against God are grievous.[15] May His Majesty stop them and deliver me from discovering any offences in myself! My life is of little consequence

[12] Antonia del Espiritu Santo. (See letter of Dec. 21, 1574.)

[13] Subprioress of the Incarnation. (See letter of March 7, 1572.)

[14] See *Letter* of Sept. 27, 1575, where St. Teresa expresses a hope that the Incarnation might be placed under the care of Father Gracian.

[15] Among the Calced Carmelites of Seville, where Father Gracian was commissioned to reform abuses and punish the guilty.

if I can render Him any service: I wish I had many lives with which to serve Him. To-morrow is New Year's Eve.

Yours,

Teresa de Jesus.

My brother's project of becoming a friar was not carried out, nor will it be.

XCI

Seville, the end of January, 1576[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

The question of the Saint's reclusion and of further foundations. The page boy. Illness of Father Bañez.

Jesus be with you, my daughter!

I WISH I had more leisure for this letter. I have so much to read and write that I wonder how I shall get through it. I am resolved to be brief, God grant I may be!

As for going to your convent—am I independent that I can choose where I will stay instead of going where I am sent? Our Father[2] wished me to go to Valladolid for certain reasons which no longer exist, and I believe that he never intended that I should remain there. One of his motives was that the Nuncio said I was to continue to make foundations as before as our Father appears so to

[1] Fuente, 72. It is there dated the beginning, not the end of January. Several passages are wanting as the handwriting is illegible in places.

[2] Father Gracian.

have explained the situation as to lead the Nuncio to agree with him. From what he has been told, this seems to be the Nuncio's decision. But I am firmly resolved to make no foundations unless I receive the order directly from the Nuncio himself: enough has been done.

Our Father has come here to begin the Canonical Visitation of the Calced friars, which he has not commenced even yet.

My brothers are making a great commotion and insist upon my travelling with them, especially Lorenzo, who intends to wait here until directions are given me: our Father seems inclined to yield to him. I say nothing and pray God to put into his heart whatever will enable me to serve and please His Majesty best, which is what will please me. For charity's sake, let all the sisters pray for that intention. Tell them that I ask God to repay them for their joy on my account, but let them trust my word and never set their hearts on any temporal thing, or they will be deceived. Tell my Casilda[3] the same as I cannot write to her.

In a letter which the Prioress of Medina will have forwarded to you I acknowledge having received yours and the porterage, so do not send any more money for messengers unless I ask for it. . .

The sum is very small. When the dowry and the cost of her maintenance are deducted, there will be nothing left. The mother has written to me again, assuring me that this was not her motive for yielding to the girl's wishes. I have my

[3] Casilda de la Concepcion. (*Found.* xi, 8, note 7.)

misgivings about those wishes; however, it may be the real reason. If God desires it, He will give us light.

I have been greatly distressed about my Father's illness.[4] I am afraid he has been performing some of his usual Advent mortifications, such as sleeping on the floor, as he does not usually suffer from that complaint: persuade him to wrap up his feet warmly. The ailment is extremely painful and very troublesome when it becomes chronic. He has had it for some time; find out whether he wears enough warm clothing. Thank God, he is better! Nothing tries me so much as acute pain: 'I would not wish it even for my enemies'. What I wish now is that you should beg him to pray for me and should remember me kindly to him.

The boy is very young: only eleven years old. If he were twelve he would be quite satisfactory. I should like him to know how to write before he comes here as he must go to the classes at San Gil's with Lorenzo's sons to begin the course. My brother says we must take him, whether we want him or not, as he is recommended by Father Domingo.

I should have been very glad if you could have admitted the lay sister, but I do not see how it could be managed. The good Ascensio[5] has already begged us to receive one of his servants, and I must send you one from the convent at Medina.

[4] Fray Domingo Bañez who appears to have been suffering from rheumatism.

[5] Ascensio Galiano (See Letter of July 27, 1573).

She[6] is as holy as Stephany[7] although she has not even taken the habit. I should be delighted if you were willing to receive this saint: ask Sister Alberta[8] to send her to you. No doubt, if Doña Maria[9] knew her true character, she would ask for her. You might take her instead of Doña Mariana,[10] and I would find a convent for our Father's postulant. It is strange that you should not mention what he says about her; it must have been for want of letter-space. Enquire about her carefully; if she is satisfactory we must receive her even though there should not be a vacancy. Another sister is wanted at Seville: I should very much like to have one from your neighbourhood but I do not know how it could be managed on account of the distance... Since the Virgin has taken him from his parents who looked to him for their support, we must supply it to them.

Your Reverence's unworthy servant,

Teresa de Jesus.

[6] Francisca de Jesus, first cousin of Blessed Anne of S. Bartholomew with whom she was brought up and whom she rivalled in sanctity. When Blessed Anne entered St. Joseph's, Avila, Francisca became servant to the chaplain, Father Julian de Avila. At his recommendation she entered Medina as a lay sister. She remained there until she died in 1626: her life was saintly and she received great favours in prayer. (*Œuvres*, iii, 363.)

[7] Stephany. See *Found.* xi, 1.

[8] Alberta Bautista, probably Subprioress, afterwards Prioress of Medina.

[9] Doña Maria de Mendoza who as foundress of Valladolid, was to be consulted in the matter.

[10] Doña Mariana, probably Mariana de los Santos (Vanegas), professed at Seville in 1577; she took part in the foundation at Lisbon where she became Prioress and died in 1633. (*Œuvres*, iv, 316.)

XCII

Seville, the beginning of February, 1576.[1]

TO JUAN BAUTISTA RUBEO, GENERAL OF THE CARMELITES

The Saint speaks of the foundations at Veas, Caravaca, and Seville. She pleads the cause of Fathers Gracian and Mariano. The commission to visit the Carmelite friars given by the Nuncio to Gracian. Complaint about the way in which the decree of reclusion was published. Reasons for her actions. Harsh treatment of the confessors and nuns of the Incarnation. Farewell.

JESUS!

May the grace of the Holy Spirit ever be with your Lordship!

SINCE I have been at Seville I have written three or four times to your Lordship, and should have done so more often had not the Fathers who returned from the Chapter told me that you were no longer in Rome but were making a visitation in Mantua. Thank God, that business is over![2] In these letters I gave an account of the three convents founded within the last year[3] at Veas, Caravaca, and Seville. Your Lordship owns in them daughters who are very great servants of God. Two convents are endowed but Seville is

[1] Fuente 74. The end of the letter is lost.

[2] After the General Chapter, the General remained at Piacenza until August when he left to make his canonical visitation at Milan, Pavia, and Mantua, to which St. Teresa refers in the words: 'Thank God, that business is over!'

[3] That is, in 1575.

founded in poverty. We have not even a house of our own, but I trust God we shall have. As I feel certain that some of my letters must have reached you, I will not enter into further details about these foundations.

I have told you how much the account given of themselves by these Discalced fathers differs from what is said about them in Italy. In fact, they are loyal sons of your Lordship, and I dare assert that, in reality, none of those who boast the most about it are more true to you. As they have made me their mediator to beg you to restore them to your favour since they dare not write themselves, I brought forth every argument I knew of in my letters, and entreated you, as I entreat you now, for love of our Lord to grant me this favour and to put some trust in what I say. There is no reason why I should not tell you the whole truth: setting aside the offence I should be committing against God if I did not do so, I should consider it most treacherous and wicked to deceive a father whom I love as I love you, even though it were not against the divine law. When we both stand before His tribunal you will see what you owe to your faithful, loyal daughter, Teresa de Jesus. This is my one consolation in the matter. I know well that there are those who will tell you to the contrary, but as long as I live I shall leave nothing undone to prove to all unbiassed minds my loyalty to you.

I have already explained about the commission given to Father Gracian by the Nuncio, and how the latter sent for him. Your Paternity must know that the commission given to the former to visit

the Discalced friars and nuns and the province of Andalusia has been renewed. I know for certain that Father Gracian refused it as long as possible: whatever people may say to the contrary, this is the very truth. His brother, the King's secretary, was equally averse to the visitation on account of the great trouble which would result. But when once the affair was settled, if these fathers[4] had taken my advice they would have acted as between brothers, letting no one else know anything about it. I used all my influence to induce them to do so, not only because it was reasonable but also because since we have been here the Calced friars have afforded us every help, and, as I wrote to your Paternity, they number men of great talent and learning among them, such as I wish we had in our province of Castile.

I have always liked to make a virtue of necessity, as the saying goes, therefore I wish that before beginning their resistance they had considered whether they could carry it through. On the other hand, I am not surprised at their being tired of the many visitations and innovations which, for our sins, have been imposed upon us for many years. God grant we may know how to profit by them, as His Majesty strongly incites us to do! However, now that the Visitor is a member of the Order it seems less humiliating and I trust in God that all would pass off perfectly well if you showed, by favouring this Father, that he was in your good graces. He will write to your Lordship; he greatly desires the favour I have asked for him and also

[4] The Calced Carmelites of Seville.

to avoid displeasing you in any way because he holds himself as your obedient son.

For love of our Lord and of His glorious Mother, whom you love so dearly, and for whom this Father has so strong a devotion that he entered our Order for her sake,[5] I again entreat you to answer him kindly and to forget the past, though he may have committed faults, and that you will consider him as your obedient son, as indeed he is. So is poor Mariano, although at times he does not weigh his words. I am not surprised that, in his letter to you, he wrote what he did not mean, through being unable to express himself properly, but he declares that he never intended to offend you by word or deed. The devil has so much to gain by these affairs being misunderstood that he must have contrived to lead these Fathers into mismanaging matters against their will.

Let your Paternity remember that it is for children to err and for parents to forgive and overlook their faults. For love of our Lord, I beg you to grant me this favour. Believe me, it would be well for many reasons which you, in Rome, cannot understand as I do in Spain, and though women are not good counsellors, yet sometimes we hit the mark. I do not see what harm could come from such a course and, as I said, much good might result. I can perceive no danger in your forgiving those who would willingly throw themselves at your feet were they near you, since God does not withhold His pardon, nor can I understand why your Paternity should not show that you are

[5] *Found.* ch. xxiii, 5 and 6.

glad to see the Reform accomplished by your devoted son whom you rejoice to forgive in return.

If only there were several men to whom the matter could be entrusted! But there seems no one with such talents as this Father, as I feel sure you would say if you saw him. Then why does your Lordship not show that you are glad to number him among your subjects, and let all understand that this Reform, if it succeeds, was carried out by your means, counselled and directed by yourself? If people knew that you approved of it, all difficulties would at once be smoothed away. I should like to say much more about this matter. I beg our Lord to enlighten you as to what is best, for it is long since you have listened to any words of mine. I am very sure, if they are amiss, my intention is not.

Father Antonio de Jesus[6] has come here: he could not do otherwise, although at first he excused himself like the other Fathers. He is writing to your Lordship, and may perhaps meet with better success than I. May your Lordship draw the

[6] Fray Antonio de Jesus (Heredia), senior friar of the Reform, was born in 1510 and took the Carmelite habit at the age of ten. After having taught theology at Salamanca, he became successively Prior of Moraleja, Requena, Toledo, Avila, and Medina. After joining the Discalced (*Found.* ch. xiii, xiv.) he was Prior of Duruelo which he founded with St. John of the Cross, thus inaugurating the priories of the Reform. Pedro Hernandez sent him to reform the Mitigated Priories of Toledo and Mancera. He founded a house at Almodovar and suffered much during the persecutions. After the separation of provinces he became Prior of Mancera and was afterwards first definitor, then Vicar Provincial of Old Castile, Andalusia, and Granada. He was present at the death of St. Teresa and St. John of the Cross and died in 1601, at the age of ninety one, having worn the Carmelite habit for eighty years. His jealousy of Father Gracian on account of St. Teresa's affection for the latter and the offices conferred on him is frequently mentioned in the letters and caused serious trouble in the Order.

right conclusion from all I have said, and may our Lord, as He has power to do, direct matters as He sees best!

I have been informed of the decree of the General Chapter[7] which forbids my leaving the convent in which I reside. Father Provincial, Fray Angel, sent it to Father Ulloa[8] with an order to notify it to me. He thought it would wound me deeply, as these Fathers intended that it should, and so he kept it back. It must be more than a month ago since, having heard of it from another quarter, I persuaded them to deliver it to me.

I assure your Lordship that, as far as I know my own mind, it would have been a great favour and a joy to me had the order been communicated to me by yourself. I should have understood that taking pity on me for the severe fatigues I have suffered in making these foundations—and I am not fit to suffer much—you had bidden me rest as a reward. For even coming as it has, I feel greatly relieved at being able to remain quiet. But, as I nourish a deep affection for your Lordship on account of your kindness to me, I cannot but feel hurt at being treated as a very disobedient person and at Father Angel's having been allowed to publish the order at court before I had been told anything about it. He thought that it would have proved a great constraint to me and wrote telling me that I could appeal to the Apostolic Chamber —as if it were not a profound relief! Assuredly, even if I could not carry out your orders without

[7] As already stated the decree is not contained in the Acts of the Chapter or in those of the Definitory.

[8] Miguel de Ulloa, Prior of Seville.

the most burdensome efforts, the idea of disobeying you would never cross my mind. God forbid that I should ever come to such a pass as to procure my own pleasure against your will, for God knows that I can truly say that if I have found any relief amid the labours, trials, and calumnies through which I have passed, it has been the thought that I was executing your wishes and pleasing you, as I shall feel when I obey your regulation. I wished to do so at once, but as it was near Christmas and the journey was a very long one, I was prevented, as it was believed that you would not wish me to risk my health. That is why I am still here; not that I intend to remain permanently in this convent, but only until the winter is over, because I do not agree with the Andalusians. The one favour I beg of your Lordship is not to cease writing to me, for since, greatly to my joy, I shall have no more business affairs, I am afraid you may forget me. However, I shall not allow you to do that, for, if you are silent, I shall continue writing to you for my own satisfaction.

It has never been understood here, nor is it now, that the Council and *Motu proprio* deprive superiors of the power of sending nuns to other houses for the welfare of the Order and for business connected with it, of which many occasions may occur. I am not speaking of myself, for I am good for nothing now, and would willingly remain all my life not only in one convent (which would ensure me a certain amount of comfort and rest) but even in a prison if I understood that it would please you. However, lest your Reverence should feel any

scruple about the past, I must tell you that although I hold the patents, I never went anywhere to make a foundation (and it is clear that I could leave my convent for no other purpose) without the written leave or licence of the superior. Fray Angel gave me the permission for Veas and Caravaca, and Father Gracian for this house at Seville, because he then held the same commission from the Nuncio as he does at present, although he made no use of it. And yet Fray Angel said that I came here as an apostate in a state of excommunication! God forgive him! Your Lordship knows and can bear witness that I have always tried to keep him on good terms with you, and to satisfy him in things which did not offend against God, yet I have never succeeded in persuading him to be friendly to me.

It would have been well had he been as severe with Valdemoro,[9] who, as Prior of Avila, drove the Discalced friars from the Incarnation, to the great scandal of the citizens. He so ill-treated some of the nuns (and the state of the community makes one praise God) that their intense distress is pitiable and they write telling that they lay the blame on themselves so as to exculpate him. The Discalced have returned and, from what I hear, the Nuncio has forbidden any one from the Carmelite priory to hear the sisters' confessions. I have felt

[9] 'Valdemoro, Prior of the Carmelites of the Mitigation in Avila, to the great scandal of the city, removed St. John of the Cross and Fray Germain of St. Mathias from Avila, where they were living in a small house as confessors and chaplains of the nuns of the Incarnation . . . But the Nuncio Ormaneto had the friars brought back from Medina, whither Valdemoro had sent them, and those of the Mitigation were forbidden by him to meddle with the monastery of the Incarnation.' *Found.* ch. xxviii, 3, note 3.

greatly grieved about these nuns who, on the one hand are only supplied with bread to eat,[10] and on the other are so disturbed: I pity them deeply. May God bring all things right and may He preserve your Paternity to us for many years.

I learnt to-day that the General of the Dominicans is coming to Seville. If only God would grant me the favour of a visit from your Reverence! However, I should be sorry at the fatigue it would cost you, so I must wait for my consolation until the eternity which will have no end when your Lordship will discover what you owe to me. May God in His mercy grant I may deserve to attain to it. I recommend myself earnestly to the prayers of the Reverend Fathers[11] who are with your Paternity, begging you to grant your blessing to the nuns, your subjects and daughters, as well as to myself.

[10] As already explained, on account of poverty, the convent of the Incarnation could only supply the nuns with bread (and perhaps wine) and the nuns had either to obtain the rest of their meals for themselves by means of their dowries or friends, or go without, so that this passage does not imply that it was a punishment laid upon them.

[11] *Companeros*, the two *socii* given by the Chapter who acted as his assistants.

XCIII

Seville, February 19, 1576[1]

TO DON RODRIGO DE MOYA, CARAVACA

Business affairs at the convent of Caravaca. The Bishop's licence.

JESUS!

May the grace of the Holy Spirit be with you!

YOUR letter was a great comfort to me. Things are in a very different state from what we imagined: God be praised for it all! I was extremely surprised about the Mother Prioress,[2] and should have felt annoyed had she acted in any way against your will. I understand, more or less, her motive for speaking as she did, for she thought she was telling the truth. As I could hardly believe it, I wrote asking you what you had seen. The Mother Prioress repeatedly declares how much she owes you, what a comfort you are, and how kind to her in every way.

I am not vexed about the price of the house, nor need you be. I never hesitate to pay a third more than the property is worth for a convent in a good situation, and have sometimes given half as much again. Considering the importance of a favourable site for the convent, it would be a mistake to look at the cost. I would willingly give far more than the price of this house for water and a good view. Thank God for your success!

Do not worry about the provisor, for, as you

[1] Fuente, 73.

[2] Mother Ana de San Alberto.

say, he is not the chief authority.[3] The convent is founded with the authorization of the Council of Ordinances and the King's permission. His Majesty has shown me great favour on account of his high esteem for our houses. For want of this authorization, the foundress of the Veas convent waited vainly for twelve years for leave to found a community of another Order.[4] A house established as ours is cannot easily be abolished, so there is nothing to fear.

They will deliver to you with all despatch the documents which I think are necessary, except the one mentioned in my letter to Señor Miguel Caja[5] which I will forward to you soon. If I do not, it will be because the Bishop is going there as he announced to me by letter to-day. He will be in a most favourable mood and ready to accept the foundation without delay, for he is a perfect gentleman, and has relations and friends who would second me with him in every way, so there is no cause for anxiety.

The mistake has been in not letting me know at once about the difficulties; I had so often written to say that I would never found without the Bishop's permission, that I made sure they possessed it,[6] or I should have seen to it before coming here. This permission is requisite. I have stated

[3] Caravaca was under the double jurisdiction of the knights of the military Order of Santiago and of the Bishop of Cartagena. (*Found.* ch. xxvii, 5) and note 7.

[4] *Ibidem*, ch. xxii, 3.

[5] Probably the uncle of Sister Francisca de San José (de Tauste) whose father's name was Juan Caxa.

[6] *Supra* (See *Letter to Ana de San Alberto*, dated the end of 1565).

here that the nuns have an annuity of seven hundred ducats, as the Mother Prioress wrote to tell me. I find it is correct and the Bishop has been informed of it. If this is insufficient, the sum might be completed by the addition of the dowry, however small, of some nun they admit. All will come right; do not distress yourself about the matter: perhaps our Lord wishes us to suffer a little. At first I felt misgivings about this foundation because it had been made so peacefully, for we always have to undergo trials in the convents where God will be greatly served because the devil is angry at it.

I was exceedingly glad to hear of the improvement in the health of our sister and señora.[7] God grant it may last for many years, and may He watch over you and the señora Doña Constanza! I kiss both your hands again and again.

To-day is Septuagesima Sunday.

Your unworthy servant,

Teresa de Jesus.

[7] Francisca de la Cruz (de Cuellar), daughter of the addressee and his wife, Luisa de Avila.

XCIV

Seville, April 29, 1576[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

Lorenzo de Cepeda has to seek refuge. Trials at the convent of Seville brought about by two novices who had left the house. God punishes the calumniators. Virtues of the nuns at Seville. The title of Don. The Saint's affection for her brother. Minor matters.

JESUS!

May the grace of the Holy Spirit be with you, my daughter!

THE courier leaves to-morrow but I did not intend to write to you as I had no good news to give.

But to-night, just before closing time, they sent to tell me that the occupant of the house is willing to let us enter on the day after to-morrow, the feast of Saints Philip and James, which makes me think that God intends to comfort us in our trials.[2]

Forward this letter as soon as possible to the Prioress of Medina who will be feeling very anxious about what I told her in my last, though I was far from exaggerating our troubles. I assure you that, since the foundation of St. Joseph's, Avila, I have undergone nothing in comparison with these. When they become known, people will see that I am right in saying this. It will be

[1] Fuente 75.

[2] The nuns entered the house in the beginning of May. (*Found.* ch. xxv).

by the mercy of God if we come through them successfully, as it is evident that we shall. The injustice, the falsehoods, and the duplicity one meets with here are astonishing. I assure you that the Andalusians deserve their ill name. Blessed be God, Who knows how to draw good from everything! In the midst of all these troubles I have felt an extraordinary joy.

My brother was here, or the matter might have been fatal to us. He has had much to endure, but has been so generous with his alms and so courageous that we thank God for it. The sisters may well love him for he has been our one help: every one else has only added to our troubles. He has sought sanctuary on our account: there was a great chance of his being shut up in the town gaol which is like hell. The whole thing is utterly unjust: they ask us to pay what we do not owe, and take him for surety.[3] The matter will be settled when we appeal to court, for the claim is quite baseless. Lorenzo was glad to suffer something for God. He is in the Carmel with our Father, for troubles rain on him like hail, and although I do my best to keep him from knowing our trials, he feels them more than his own, as is right.

I will give you an idea of them. You know what I told you in my letter had been said about us by a novice who left us;[4] yet that is nothing

[3] Owing to a mistake made by the notary in drawing up the deed, Lorenzo, who stood surety, had to take refuge with Father Gracian in the Priory of *los Remedios* in order to escape imprisonment. (*Found.* ch. xxv, 5-8.)

[4] The name of the novice is unknown. The *beata* who had entered, not being able to bear the life, had made secret arrangements with a

compared to the accusations she has made since, as you may feel sure. Without any motive she has gone more than once to repeat them to those to whom she has denounced us.[5] This has been told us by the person whom the Inquisitors summoned. As for me, I assure you that God has granted me the grace to live in a state of extreme happiness; the thought of the great harm that might result to all our houses could not stop my overflowing joy. It is a great thing to have a good conscience and liberty of spirit.

The other novice who left us entered another convent. I was told for certain yesterday that she had gone out of her mind solely on account of having quitted us. How great are the judgments of God, Who defends the truth! Now people will realize what crazy things she said: for instance, that we tied the nuns hand and foot and flogged them—and would to God she had said nothing

priest who heard her confessions to leave. To palliate her own fault, she accused the nuns of heresy. Their examination by the Inquisition dragged on for several months. Father Gracian says that the chief charge was that the Prioress heard the nuns' confessions and absolved them. This arose from the custom of the sisters' occasionally giving her an account of their prayer. On discovering the truth, the inquisitors blamed the priest for his mistake, took the community into their favour and asked Father Rodrigo Alvarez, S.J. to examine the spirit of the Saint.

One day, when Father Gracian went to the convent, he was terrified at seeing the carts of the Inquisition waiting outside to take away the nuns, while the officials were busy searching the convent, and the priest was watching them at the corner of the street. St. Teresa only laughed, saying: 'Well and good, Father! let them burn us all for Christ's sake, but never fear lest any of us should err from the Faith, for by God's grace we would rather die a thousand times.' (*Found.* ch. xvii, 19, and note.)

[5] The *Reforma* calls the year lasting from 1575-1576 St. Teresa's Gethsemane.

worse! She made a thousand other charges, bringing most serious accusations against us. I see clearly now that the Master wished us to suffer trials which would be to our advantage in the end. Do not let your daughters grieve—it is my wish. On the contrary, I hope that I and my companions shall be able to leave Seville directly we have entered our new house, as the Franciscans have given no further trouble, and even if they should, they can do no harm when once we have taken possession.

The nuns in this house are grand souls, and I am amazed at the courage of the Prioress: she is braver than I am. I think my presence has helped the community as the blows have fallen on me. The Prioress is very clever; in fact, I consider her wonderfully suited to Andalusia. How necessary it was to have picked nuns for Seville!

I am well now, although my health has been very bad. That syrup gives me life. Our Father is out of sorts, but is not feverish; he does not know that I am writing to you. Pray for him and ask God to bring us safely through all our difficulties. I believe that He will. Oh, what a year I have spent here!

Now to come to your advice. As for the prefix *Don*, it is borne in the Indies by all who keep servants, but I asked Lorenzo not to call his boys by that title when he returned, and gave him my reasons. He agreed and everything was arranged quietly, but when Juan de Ovalle and my sister arrived, my arguments were overruled. I do not know whether they are planning to adopt the title

for their own son. My brother was absent and stayed away some time and I was not with them, but they had discussed the subject so fully with him that when he returned I could do nothing. And now, the boys are given no other title in Avila, which is disgraceful. As for me, I blush for their reputation although I never thought that it affected my own. Do not trouble yourself about it, for it is not to be compared with other accusations made against me. For love of you I will speak to their father about it, but I do not expect to succeed, as their uncle and aunt have become accustomed to the term. I feel greatly ashamed whenever I hear it.

I do not think that Teresita[6] has written to Padilla.[7] To please you both, she sent letters to you and the Prioress of Medina but to no one else. I fancy she wrote two or three words once to Padilla. She has taken it into her head that my mind is set on you and my brother and I cannot change the idea. And indeed, were I a better woman it ought to be the case, considering what you two are to me. Yet in spite of all my love for him I am glad my brother has sought shelter, because he does not come here so often. In fact, his visits are rather embarrassing, although when our father or some other caller arrives he obeys like an angel if I tell him to go. Not that I do not love him dearly, for I do indeed, but I wish to be alone. This is the fact; what people may think about it matters little.

[6] Don Lorenzo's daughter.
[7] Casilda de Padilla.

As for Padilla[8] saying that he was Visitor, he must have been joking: I know him well. However, he has been a great help to us and we owe much to him, but no one is faultless. What would you have? I am very glad that Señora Doña Maria[9] is pleased with the permission. Give her very affectionate messages from me as it is too late for me to write to her. Although I regret that the Duchess is not with her, I see that God wishes to have her to Himself: let her keep company with Him alone and be comforted.

I only know what you tell me about Avila. God be with you! Remember me to all and to Casilda, and very, very kindly to my Father Domingo.[10] I heartily wish he would postpone his visit to Avila until I arrive there, but since he wants me to have nothing but the cross, so be it. Do not forget to write to me. Do not dismiss the postulant you say is so good unless she wants to enter here, for I should like some from your part of the country if possible. I do not think we need feel anxious now, for I believe all will come right. Be sure to send this letter to the Mother Prioress of Medina and let her forward it to the Prioress of Salamanca,[11] so that it may be for all three of you. May God make you holy for me! I own that the natives of this part of the country do not suit me and that I long to be in the 'promised land'[12] if God so wills,

[8] Juan de Padilla. (*Letter* of June 11, 1575.)

[9] Doña Maria de Mendoza and her daughter.

[10] Father Bañez.

[11] Inés de Jesus, Prioress of Medina, and her sister Ana de la Encarnacion were first cousins of the Saint; Mary Baptist was her second cousin.

[12] Castile.

although if I thought God preferred my staying here, I would do so joyfully. May His Majesty dispose of all things. To-day is Low Sunday.

Yours,

Teresa de Jesus.

Remember me to my dear Maria de la Cruz and the Subprioress. Please read this letter to the former and let all the nuns pray for us.

XCV

Prefatory note

At the Chapter of Moraleja held by the Mitigated on May 12, it was decreed that henceforth there should be no distinction between Calced and Discalced: all the friars were to dress alike and live together, observing the same usages. Three friars only of the Reform were summoned to the Chapter, the rest being regarded as excommunicated because their houses, being founded without the General's permission, had been closed by the General Chapter. Two of the three friars, those from Pastrana and Alcala, went for advice to the Nuncio Ormaneto who ordered them to attend the Chapter but to consent to nothing at variance with their own uses. The elections were over when they arrived. . . . The Reform of St. Teresa was to be rooted out. Fray Juan de Jesus, Prior of Mancera, spoke for his brethren, and told the assembled Fathers that their decrees would not be observed in the houses of the Reform. (*Found.* ch. xxviii, i, note 1.) The Priors of Mancera and Pastrana returned to Madrid and informed the Nuncio of what had passed. The decrees were cancelled by royal authority. Father Gracian was told to address himself in future regarding all that concerned the Reform to the Bishop of Segovia, President of the Royal Council, and Don Gaspar Quiroga, Archbishop of Toledo, afterwards Cardinal.

Seville, May 9, 1576[1]

TO FRAY AMBROSIO MARIANO DE SAN BENITO, MADRID

The Saint reproaches him with not writing. Description of the convent at Seville. Agitation amongst the Calced Friars. Father Gracian seeks refuge in Castile.

JESUS!

May the grace of the Holy Spirit be with your Reverence!

OH, God help me, what a provoking character you have! I declare that I must be very virtuous to write to you, and the worst of it is that you are infecting my Father, the Licentiate Padilla, for, like you, he neither writes nor sends me any news of himself. God forgive you both! However, I am so deeply indebted to Señor Padilla that, although he neglects me very much, I cannot neglect him, and therefore beg him to consider this letter as addressed to him.

When I consider what difficulties you have left me in and how forgetful you are of everything, I do not know what to think except: 'Cursed is the man that puts his trust in man'. But as we must return good for evil, I am writing to tell you that we took possession of the house on the feast of St. James, and that the friars[2] were as quiet as the dead. Our Father had spoken to Navarro, who probably silenced them.

[1] Fuente, 76.

[2] As the neighbouring Franciscans objected to another house being

The sisters never cease thanking God for giving them such a home. May He be blessed for all things! Every one declares we bought it for a trifle and that it could not be purchased now for twenty thousand ducats; they say it is in one of the best situations in Seville. The good Prior of las Cuevas[3] has been here twice and is delighted with the convent. Fray Bartolomé de Aguilar[4] called once before leaving: I wrote telling you that he was going to the Chapter. We have been very fortunate in securing such a dwelling. We are in great difficulties about the duties: I expect we shall have to pay them all. My brother was to lend us the money; he looks after the workmen and saves me a great deal of trouble. It was the notary who made the mistake about the payment. Our Father is as pleased as the rest of them with the house. Father Soto,[5] who has just been here, dreams of great things and will not write to you because you do not write to me. The church is to be built where the porch stands and will be very pretty. Everything is exactly as it should be.

I have said enough about the convent: now to speak of Tostado. A friar has been here who left him at Barcelona in March. This friar belongs to the house at Seville and brings a patent from

founded in poverty near them, the nuns had to move in at midnight, 'thinking every shadow they saw was a friar'. (*Found.* xxv, 6.)

[3] Don Hernando de Pantoja, Prior of the Charterhouse of *las Cuevas* at Triana, near Seville. He belonged to a noble family at Avila, joined the Carthusians in 1518, and was made first Visitor of Castile in 1571. He was over eighty years of age when he made St. Teresa's acquaintance and died two months before her. (*Found.* ch. xxxv, 8, note 18.)

[4] A Dominican.

[5] A saintly priest who had advocated the foundation of St. Joseph's, Avila.

Tostado in which he is styled Vicar General of all Spain. Father Cota[6] arrived yesterday: he is in hiding in Don Jeronimo's house, awaiting the arrival of Father Augustin Suarez[7] who, they say, will be here to-day. My first two statements are certain as I saw the patent myself and I know Father Cota is here. People say it is no less certain about the Provincial, and report that he is to return to his charge, bringing with him a *Motu proprio* from the Pope containing all that the Calced could desire. Father Prior[8] told me to-day that he knew it on reliable authority from a person in the confidence of the Calced.

It seems best for several reasons to his most illustrious Lordship the Archbishop, and his assistant and fiscal, that our Father[9] should withdraw from Seville so that no notification should be made to him until we know what is decided by the Nuncio. Therefore our Father is going into Castile by a different route; he will not continue his Visitation on the way, nor has he any idea of visiting the Calced friars in the midst of all this disturbance. God forgive those who are hindering so great a good, although I feel assured that He will bring about a greater good by it! May His Majesty grant that its opponents may deserve to obtain pardon! for I have no doubt that it will cause the Discalced to make great progress in

[6] Pedro de Cota, Prior of Cordova, who had gone to Rome to obtain the *Motu proprio*. See *Letter* to Father Gracian, beginning of Oct. 1575.

[7] The Provincial of Andalusia.

[8] Prior of the Discalced Carmelites at los Remedios.

[9] Father Gracian.

perfection and that God is ordaining all things for a higher end. Our Father has left Father Evangelista, Prior of Carmel,[10] as Vicar-Provincial and he is here awaiting the blow, although I tell him that, as he is not at the head of the Reform, they will notify nothing to him. He shows courage and his assistant is quite ready to defend him if needful.

To-morrow the Prior and Subprior of los Remedios are going to Umbrete, as the Archbishop is there and has sent for them. If the Calced Fathers cannot prove that the Father Visitor's actions are invalid (and I do not think they can prove it) it will do much for us. May God direct all to His service and deliver your Reverence and my Father, the Licentiate Padilla, from the song of the siren.[11] My brother wishes to be very kindly remembered to both of you.

I wish that you two were here for I think you would be delighted with our success. We entered the house three days before the proprietor and his wife left it, and are on the best of terms with them. Every one gives us plenty to eat and shows us great kindness. The late occupant tells us that there is no better house or site in Seville. I do not think we shall suffer from the heat here; the courtyard looks as though built of iced sugar. Every one can enter the convent at present as Mass will be said in a room until the church is built, so that people can explore the house. In the second courtyard, which is within the building, we have some good

[10] A Calced Carmelite who had been the first to submit when Father Gracian made the Visitation at the priory the previous autumn.

[11] The seductions of the court.

rooms that suit us better than those in the other convent.

The garden is charming, and the view from it beautiful; it has cost us no small amount of work but was worth the trouble, for I could never have imagined we should succeed so well.

The Mother Prioress[12] and all the sisters entreat for the prayers of your Reverence and my Father Padilla, and I ask the same of the Father Provincial, Fray Angel, who surprised me by arriving so soon at Madrid. God grant the Chapter may tend to His service as it surely must if all you tell me of is being done. God preserve you in spite of all your faults and make you a great saint! To-day is May 9.

Will your Reverence keep me informed of all that is happening, for our Father is not here and I have no other means of learning it. I do not wish you to leave Madrid until you know what turn things will take, yet I can assure you that I miss you very much here, for you understand affairs. We must all be very circumspect and prudent just

[12] Mary of St. Joseph (Salazar) a native of Toledo, was a young girl belonging to the household of Luisa de la Cerda when St. Teresa went there in 1562. The Saint's prophecy that she would become a nun was fulfilled when Mary entered at Malagon in 1570. St. Teresa took her to the foundations of Veas and Seville where she was made Prioress. During the troubles at Seville, she was deposed from the office and was re-instated later on. Of the numerous letters written to her by the holy Mother, sixty are extant. In 1585, she made a foundation at Lisbon where she suffered severely for upholding St. Teresa's Constitutions for the nuns. She was very anxious to help to introduce the Discalced Carmelites into France and was chosen as leader of the expedition by M. de Brétigny but was prevented by her superiors. She died in 1603 at Cuerva, like St. John of the Cross, in a community of which the superior was adverse to her. She left

now. Remember me to Fray Vincente. May he have every blessing at his profession.

The unworthy servant of your Reverence,
Teresa de Jesus.

As our Father left secretly people say he must be hidden in our house. Oh, what falsehoods they tell here: it dazes one! I have just heard that the Visitor of the 'Fathers of the Cloth,'[13] as they call him here, is at Carmona and that several priories have submitted to him. In spite of that, remembering the past, I dread what he may have brought from Rome. Not that I am afraid of its harming us, for ultimately it will turn to our advantage. The Calced Fathers must have some grounds to rely on or they would not be rash enough to come here for they do not know that our Father has left but believe he is still in Seville.

Every one congratulates us warmly[14] and the neighbours are very glad to have us. I should like to see the affair of the Discalced Fathers settled, for God will not bear for ever with the Mitigated. Such trials must have an end. . . .

behind her some valuable writings. (*Œuvres*, III, 376-8.)

[13] A name borne by the Carmelites since the General Chapter of 1524 which ordered them to wear garments of serge instead of the finer materials formerly in use. In the *Letters* the term is only applied to the Mitigated.

[14] On their new convent.

XCVI

Seville, after June 3, 1576[1]

TO THE VENERABLE MOTHER ANNE OF JESUS

. . . IMAGINE my feelings, when in the presence of all the religious and confraternities of Seville, so great a prelate fell on his knees before me, poor, insignificant little woman that I am, and refused to rise until I had given him my blessing! . . .

[1] (Don Mir, *Santa Teresa de Jesus*, Vol. 11, 380.) On Sunday, June 3, 1576, the Archbishop of Seville, in pontifical vestments, accompanied by a procession of clergy and people, carried the Blessed Sacrament to the church of the new convent. At the end of the function, St. Teresa knelt for his benediction, but to her great confusion, he asked for her blessing. (*Book of Found.* ch. xxv, 10, 11, and note.)

XCVII

Prefatory note

ON June 4, St. Teresa left Seville for Toledo which she had chosen as the convent in which to remain according to the General's order. She travelled by coach in company with Father Gregorio Nazianzen, Teresita, Antonio Ruiz (a gentleman of Malagon), and her brother Lorenzo. They reached Malagon on the eleventh and stayed there a few days to settle matters regarding the convent, founded by Doña Luisa de la Cerda, which was in a very noisy, busy part of the town, quite unsuited to the nuns. There was a question of moving the community to Paracuellos, of which Doña Luisa's husband had been 'Lord', but the plan was not carried out. Don Lorenzo left for Avila on July 9.

On being made Vicar-Apostolic, Father Gracian had

been commissioned to visit the Calced Carmelites of Andalusia and had asked Cardinal Quiroga to free him from the task as he feared for his life. 'Let them kill you!' answered the prelate, with holy fury: 'upon whom shall we depend if not on a man of birth and nobility, known to be fearless of death as you are?' Father Gracian had set out wearing round his neck as an antidote against poison a bezoar stone, the gift of St. Teresa, and eating nothing but eggs boiled in their shells while staying in the Observant priories, for 'fear makes a bad sauce.' He also carried a water bottle in which one day his companion found a salamander, though no salamander could have crept in. (*Peregrinacion*, Dial. I, p. 28.) This is why, in letter after letter, the Saint urges Mary of St. Joseph to give him his meals at the convent.

Malagon, June 15, 1576[1]

TO FATHER GRACIAN, AT SEVILLE

The Saint's fears lest Father Gracian, who has returned to Seville, should suffer at the hands of the Calced Carmelites. Illness of Mother Mary of St. Joseph. Project of transferring the convent of Malagon to Paracuellos. St. Teresa's journey to Toledo with her brother. A salamander in her sleeve. No meals to be provided in the convent parlours. Father Gracian's health.

JESUS!

May the grace of the Holy Spirit be with you, my Father!

I WAS very glad to see the muleteer arrive today and it is some consolation to be able to send you this by so safe a messenger. I assure you that

[1] Part of this letter, belonging to the Calced Carmelite nuns of Madrid, was first published by P. Grégoire in the Appendix to Vol. I.

the thought of your being in Seville again, and the hurried way in which they brought you back, cause me the keenest anxiety. I realize that the best remedy for my cares would be to have you here, for when I think of how there will be one delay after the other about hearing news of you, I do not know how I shall be able to endure it. May God protect you and let me see you delivered from these people![2]

I cannot think why they want to plunge your Paternity and all the rest of us into such turmoil and anxiety. Was it not enough to excommunicate Father Mariano and Father Prior? My one consolation is that Señor Doctor Arganda is near you. Remember me very kindly to him and tell him how much I should like to meet him again. Do not forget to say that I beg him not to be too confident that these persons will not regain their liberty, even at the cost of other people's lives, to which they say matters will come if your Paternity returns. Therefore, in self defence, it is well to keep in mind what might happen if you fell into the hands of those so carried away by passion.

I assure you, my Father, that though your visit gave me great pleasure, yet I never regretted your absence during the late disturbances, which would have taken place none the less for your being present, while little respect would have been shown to you or your authority.

I particularly wish to know whether you are

The portion, from the word 'Paracuellos' is the property of the Discalced Carmelite nuns of Guadalaxara and constitutes *Letter* 77 of Fuente's edition.

[2] The Calced Carmelites of Seville.

well, now that you are about to resume your long journeys. For the love of our Lord, I beg you to write to me promptly and to send your letters by various routes, for my inability to hear of you while at Avila will be an additional trial to me. Send the parcels sometimes *via* Madrid or Segovia, at other times *via* Toledo. You know that they must go by round-about ways on account of our present difficulties. There are times when I am weary of waiting and since you know this, my Father, it would be very cruel to be careless, so if you cannot write a long letter, at least, let me know how you are. May our Lord give you good health, for the Order stands in need of you!

Write and tell me how affairs are going on: whether you were pleased to find St. Joseph's convent in such good condition and whether the ceremonies performed there have not made it popular.[3] Directly I saw that the house was settled in some degree of peace I knew that God would not leave me there: may He be for ever praised!

The nuns here have a very bad house which appeared worse to me on coming from Seville. The Mother Prioress[4] is better, though not well. I was extremely sorry about her illness and should have been more grieved but for the hope of her recovery, as the malady is a dangerous one and in her we should lose one of the best members of the Order. As for her faults, she seems to have so corrected them that she will never be imprudent again. I love her dearly, and all the more because of her

[3] The inauguration of the convent at Seville. (*Found.* ch. xxv, 10, sqq.)
[4] Mother Mary of St. Joseph, Prioress of Seville.

affection for your Paternity and care for your health. Do not forget to pray for her, for one might say the convent at Seville would be lost without her.

I hastened to send a messenger to Doña Luisa and am awaiting her return. Unless matters are satisfactorily arranged, I am resolved on insisting on her installing the sisters in her house at Paracuellos until the convent at Malagon is ready. I believe the former is three leagues from Madrid and two from Alcalá; the place is very healthy. I should have liked her to have built the convent there, but she never wished it. I should prefer the nuns' remaining at Malagon now they are there, as the place is on the main road. As nothing better is to be had, God grant she may consent! I beg you to approve of it. We shall not wait for your permission as I expect you will agree to it and we can do no otherwise. As for abandoning the convent as we did at Pastrana,[5] the thing cannot possibly be done. If Doña Luisa does not reply favourably, I shall go to Toledo and send certain persons to interview her, remaining there myself until the matter is settled. Do not be anxious about it.

I arrived here in good health and the journey was easier than when made in a two-wheeled cart. I started at whatever hour I chose and my brother took good care of me. He kisses your hands. Travelling did not tire him and he feels well. He is a good man. If only he would consent to leave me at Toledo and go away himself! Then the difficulties would be overcome and we should

[5] *Found.* ch. xvii, 15 and note, and Father Julian's account in the Appendix.

often have news of you. But there is no means of getting him to do so. Teresa amused us on the road and gave no trouble.

Oh my Father, what an accident I met with! We were in the granary of an inn that was too bad for us to enter (and thought ourselves lucky to get that), when a large salamander or lizard slipped up my arm between the tunic and the flesh. It was God's mercy that it was my arm it attacked or I believe I should have died of fright though my brother seized it at once and, in throwing it away, struck Antonio Ruiz in the mouth with it. The latter has been a great help to us during the journey. So has Diego: will you reward him by giving him the habit promptly: he is a little angel. I think it was through him that a nun entered whom I far prefer to Catalina. I must take the latter away from here; her health seems to have improved very much but she is extremely anxious to leave Malagon[6].

The invalid[7] has completely lost her wits. Your Paternity may feel sure she was in this state when she acted in the way of which you know. She declares her motive was the glory of the Order.

[6] It is not known who Diego was. The first nun mentioned is Catalina de la Resurreccion, a lay sister professed in 1575: she was a native of Malagon. The name of the nun introduced by Diego is unknown.

[7] Ana de Jesus (Contreras), born at Colmenar Viejo, professed at Malagon in 1568, and sent to Toledo for a time when that house was founded. She was possessed when she entered. The trouble that would result to the community from the devil's power over her was revealed to St. Teresa who warned Mother Jeronima del Espiritu Santo of it. She is mentioned again in a letter written during July, 1577 to Gaspar de Villanueva, chaplain at Malagon.

Mother Prioress[8] desires to be very kindly remembered to you; she says she does not write for fear of tiring you. She gets up and walks about, but is so fond of going everywhere and so active that it prevents her recovering rapidly. When you go to our convent you must be very kind to Sister Gabriel[9] who is in great grief. She is as simple as an angel and has an excellent spirit. I owe much to her.

Will your Paternity forbid any sort of meal being given in the parlour to any one under whatever pretext. It causes no little worry to the nuns and they are very reluctant to offer food, except to yourself, about whom there should be no question when you require it. I am even more reluctant that they should; I have told them so, for many abuses might thus creep in. It suffices

[8] Brianda (Bernardina) de San José (de Mendoza), a native of Burgos, was, while still a novice, taken by St. Teresa to the foundation at Toledo where she was professed. The Saint made her Prioress of Malagon where she became consumptive. Being very young and inexperienced, she made mistakes entailing the troubles frequently mentioned in these *Letters*. St. Teresa, who recalled Brianda to Toledo so as to tend her, did not hesitate in saying that 'should she die, the Order would lose its best member.' After the Saint's death, Brianda became stronger and was twice made Prioress of Toledo, where she died soon after her second election in 1585. (*Œuvres*, III, 418.)

[9] Leonor de San Gabriel (Mena), of Cuidad Real, was professed at Malagon. She was very small, and so gay and simple that she might have been mistaken for a child but for her serious qualities and virtues. She accompanied the Saint to Seville and became her infirmarian; she is frequently mentioned affectionately in the *Letters* as '*mi Gabriela*'. She was first Subprioress, then Prioress of the newly founded convent at Cordova. The letter written to her upon the latter occasion by St. John of the Cross is included in his Works. As Prioress of Seville, she offered herself and her community to M. de Brétigny to make a foundation in France, but she did not leave Spain and died at Seville. (*Œuvres*, Vol. III, p. 374.)

to say that they themselves would have nothing to eat if they gave to others, as alms are scarce, though the sisters would not say so but would prefer depriving themselves of food, which is only the least of the drawbacks to the custom. While I was at Seville, I saw to it that they were in want of nothing and that the convent provisions were not taken. But all such things are a beginning of what may lead to much harm. Let your Paternity feel sure that the matter is of great importance, and the nuns will be very glad that you desire the observance of the rules made and confirmed by Fray Pedro Hernandez. All the sisters are young, and believe me, my Father, it is safer for them to have nothing to do with the friars. This is more dangerous than anything else in our communities, for although all is holy at present, I know what may come of it if the matter is not regulated at once, which is the reason I insist upon it. Forgive me, my Father, and may God be with you!

May His Majesty preserve you for me and give me patience to bear being kept until now without a letter from you!

I reached here on Whit Monday and to-day is the Friday following. I passed through Almodovar where Fray Ambrosio gave me a hearty welcome but I was grieved at the departure of Father Baltasar for Toledo. I do not know why Father Mariano makes him run into danger when there is risk enough at a distance. . . . God grant that this foundation may succeed. . .[10] for I think it will be very useful. . . . I had written as far as this when

[10] Some words are missing in the autograph.

Doña Luisa's answer came. She says she is going to send a very capable workman this week, but her letter pained me.

I forgot to tell you that Fray A . . . o came to speak to me at Seville about the Subprior who is worn out with pain in his head. He ought to ask you to send him elsewhere. He is a good man and it would be right to take care of him. I think he would get well at Almodovar where he would have sufficient nourishment. As the Prior is away, a Vicar must be named and Father Gregorio[11] might replace him. I think that all would go well in that case. The more I see of the latter, the more perfect he seems to me; you will see to the matter.

The one thing I ask of your Paternity is to take care of yourself, and not to neglect your health so as to leave us undefended. I know that the Mother Prioress who came from here[12] will do all that is needed: she will ask for help and I will find some one who will provide for it. I tell you this that you may ask the Prioress for whatever you require. We are sending her the money for it to-day and all the requisites; besides that, I left some *reales* with Sister Gabriel—I cannot remember how many, but very few. You must not be surprised at my not tolerating such licence for the other friars at Seville, but your health evidently requires care—besides, I

[11] Fray Gregorio Nazianzen, a priest and native of Villarubia, who accompanied the Saint from Malagon with his two sisters who were about to become Carmelites. He received the habit at Veas from Father Gracian. Shortly after, he was made master of novices at Seville, where he was professed on March 27, 1576. (*Found.* ch. xxiv, 3; note 11.)

[12] Mary of St. Joseph (Salazar).

feel very anxious about your spending this summer in that city. Our precautions in providing for you are not taken because we doubt that the Prioress, Subprioress, and all the sisters there would not do the same for you, but because perhaps they may receive but meagre alms, and your Paternity, seeing this, might be very reserved about your needs. God grant that your health may be good and may He protect you for us! We shall bear with your absence although it will be trying.

Your Paternity's unworthy servant and subject,
Teresa de Jesus.

XCVIII

Malagon, June 15, 1576[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

News and messages. Meals in the convent parlours. The Saint urges her to take care of Father Gracian. The journey to Malagon. Teresita is Prioress.

JESUS!

May the grace of the Holy Spirit be with you, my daughter!

OH, how I should love to write you a very long letter, but I cannot as I have others on hand. I begged Father Gregorio to give you a detailed account of the journey. The fact is, there is little to say about it, for we had a very pleasant time and the heat was not extreme, thank God! We arrived on Whit Monday in good health.

[1] Fuente, 78.

I found the Mother Prioress much better although she has not quite recovered: be sure that none of you forget to pray for her. I was very glad to be with her again although I recalled the luxury in which you live![2] God grant that you are in want of nothing! For charity's sake, I implore you to write to me by every possible means that I may know how your affairs are going on. Do not stop writing to Toledo for I shall ask the Mother Prioress there to forward your letters from time to time; indeed, I may go there for a few days. I am afraid there will be a great deal of trouble about settling this business with Doña Luisa. Will you all pray about it; I commend myself earnestly to the prayers of the Subprioress and all the nuns. Be very kind for my sake to Sister San Gabriel who grieved deeply at my departure. Remember me kindly to Garci Alvarez. Tell us the news about the lawsuit[3] and the rest, especially about our Father, if he has reached Seville.

I have been writing to him, begging him on no account to let visitors have their meals in the parlour. Take care that the custom is not begun, except as regards our Father himself, who stands in urgent need of food. It might be managed for him without any one's knowledge; besides, there is a great difference between a superior and a simple religious. His health is so important to us that nothing we could do for him is to be reckoned. The Mother Prioress sends some money by Fray Gregorio for this purpose and for any other need

[2] This is satirical, as the house was in the direst poverty.

[3] This refers to the Franciscans and the Calced Carmelites.

that occurs. She offers it gladly, as she has a genuine and deep affection for our Father. It would be well for him to know of the gift for, as I say, you receive but scanty alms and if you were to give to one and the other you might be left with nothing yourselves.

I wish you to feel no anxiety but to serve our Lord faithfully: may His Majesty grant this favour I ask of Him! Tell Sister San Francisco[4] to send me a full account of all that happens regarding the friars.

After leaving your convent, this house suffered by contrast with it. The sisters have much to bear here. Teresa was very sad at leaving Seville, especially on the first day: she said it was on account of parting with the nuns. When she arrived here, you would have thought she had lived in this community all her life; she was so delighted that she could eat no supper. I was glad as I believe that her love for the sisters is very deeply rooted.

I shall write to you again by Fray Gregorio so will say no more now. May God watch over you and make you holy so that all your daughters may be holy too! Amen. To-day is the Friday of Whitsun week.

Send the enclosed letter to our Father with great

[4] Isabel de San Francisco (de Vega), professed at Toledo and taken by St. Teresa to Veas and Seville. From thence Father Gracian sent her to reform the Calced Carmelites of Paterna. She returned to Seville where she was elected Prioress in 1585. She founded a house at San Lucar la Major in 1590, went to Lisbon, and took a very active interest in the establishment of the Discalced nuns in France. She died at Alba. (*Œuvres*, iii, p. 426.)

caution. If he is at Seville, give it to a thoroughly trustworthy messenger—this is important.

The year 1576.

Yours,

Teresa de Jesus.

Teresa is not writing to you because she is busy: she says she is Prioress and sends you her love.

I have written to the Mother (Prioress) about the entrance of Beatriz' mother: she ought to send us our Father's licence and should write to Malagon about the profession trousseau.[5]

XCIX

Malagon, June 18, 1576[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

The Saint's anxiety about her daughters at Seville. A postulant. Profession of Beatriz de la Madre de Dios. Teresita regrets the nuns of Seville.

JESUS

Be with your Reverence, my daughter!

I ASSURE you that if you suffer somewhat at my absence it is only due to me. God grant that all the grief and pain I feel at being separated

[5] Though this fragment is printed by Fuente at the end of No. 78, it evidently belongs to some other letter. Beatriz de la Madre de Dios was professed on Sept. 29, 1576, and her mother, who became a lay sister under the name of Juana de la Cruz, took her vows on Nov. 10, 1577. (*Found.* ch. xxvi, 15), therefore the date of this letter must have been about October, 1576.

[1] Fuente, 79.

from the daughters I love so dearly may be of some service to Him, and that your Reverence and all the nuns may be in good health as I am at present, glory be to God! By this time you will have received the letters brought by the muleteer; this one will be very short. I expected to make a longer stay, but as Sunday is St. John's day I shall start sooner, so that I have little time to spare. However, that matters little as Father Gregorio is to give my note to you. I am taking precautions to prevent your having any difficulty about paying the rent this year. After that, I hope God will send you some one with money.

The Mother Prioress praises a sister of Santangel[2] who is here and whom she prefers to Santangel herself. They would both bring a dowry of three hundred ducats. Santangel's year of noviciate will end in August. With this sum you could settle the year's rent. The amount is small, but if what they say of her is true, she would suit us were she penniless. As she belongs to your part of the country, speak about her to our Father and take her if you can find no other means of paying your debts. The drawback is that she is only fourteen: that is why I advise you to receive her only

[2] Elvira de Santangel (Hernandez), born at Daimiel in 1552. A gay and beautiful girl, she received her vocation by hearing the words: 'See what I suffered for thee!' coming from her crucifix. She was professed at Malagon in 1573, and assisted at the foundation of Villanueva. While there, she was Subprioress, novice-mistress, and twice Prioress. She founded a convent at Daimiel and died at Villanueva in 1612. She suffered from severe bodily and interior trials and from false accusations brought against her by which she attained to great sanctity. As no record exists of her sister she probably left the house. (*Found.* ch. xxviii. *Œuvres*, Vol. III, 379.)

as a last expedient. You will see how the matter stands.

I think it would be well for our Father to admit Beatriz to her profession soon, for several reasons, one of which is that it would put an end to her temptations.[3] Remember me very kindly to her, to her mother, to any one you see, to the Mother Subprioress,[4] and particularly to my infirmarian. May God watch over you for me, my daughter, and make you a great saint! Amen.

My brother wrote a few days ago, asking for your prayers. He is more just than Teresa who approves of no one but the sisters at Seville. The Mother Prioress (who has been the greatest comfort to me), and Fray Gregorio will write and tell you all the news, so I will say no more. As I expect to stay at Toledo for a few days, letters can be sent to me there. Yesterday was Trinity Sunday.

Try to persuade our Father to write to me or else tell me all about him, for I have heard nothing of him. May God make you all holy!

The year 1576.

Yours,

Teresa de Jesus.

I have made further enquiries about the postu-

[3] See *Found.* ch. xxvi, 15. Almost the whole of this chapter is devoted to the history of Beatriz de la Madre de Dios.

[4] Maria del Espiritu Santo (Pavia), professed at Malagon in 1570, was taken by St. Teresa to Seville of which she was made Subprioress. She had such a scrupulous love of truth that the nuns called her 'Clarencia'. Soon after reaching Seville, she was stricken with a painful disease which she bore with perfect patience. She died in about 1578; her name occurs frequently in the *Letters*. (*Œuvres*, iii, 374.) The infirmarian, Leonor de San Gabriel, is mentioned in the letter dated June 15, 1576.

lant; there is no longer any question of receiving her at present.

C

Malagon, end of June, 1576[1]

TO FATHER GRACIAN, AT SEVILLE

State of the Calced Carmelites in Andalusia. The Saint advises Father Gracian to resign his office of Visitor.

. . . When I know for certain that you are in that place. The Prior of Carmona[2] called here yesterday with another Father, a Licentiate. Father Gregorio will let you know what happened. He told me that none but Father Cota had retired to Carmel, and that the fiscal of the Royal Council had taken charge of his suit which is now before the Council: this seems to be treating these religious very mildly after all the disturbance they made. The Father himself realizes that they have behaved badly and declares that he has said so repeatedly. He told me that he was on his way to ask the Nuncio to punish those at fault, but not to make the rest responsible. He also intends to beg that you may no longer be Visitor as no one will obey you, and that any one else they like may be chosen.

[1] This letter, first published by P. Grégoire, belongs to the Carmelite nuns of Innspruck. As the upper half of one sheet has been cut off, the beginning and the end are missing.

[2] A small town near Seville where there was a Carmelite priory. The father who accompanied the prior was called the '*presentado*', translated 'licentiate'. The exact meaning of the term is given in the *Life*, ch. xxxv, note 10.

I have been wondering whether it would not be well for you to address the same petition to the Nuncio and the King, telling them of the strong animosity of the friars towards you which prevents your doing any good among them. They, I mean the King . . . would be pleased at your doing this . . . . if God so wills . . . Reflect seriously on the matter: it would give satisfaction to every one. Even if the King and Nuncio should not consent, it would be a consolation to me at least that you should have done what was in your power to resign your office as regards these religious. I would as soon die as think that they were still to be bound to obey you and would begin their resistance again.

Think over the matter well, my Father, and if your efforts are frustrated, at any rate you will be acting under the force of obedience and God will protect you.

The friars say that they abide by their Provincial and that Tostado will arrange affairs. May God direct the matter! It would be well to take measures against such desperate people when once your Reverence has got free from them. O Jesus, what a thing it is to be so far away when all this business is concerned! I assure you, I find it hard.

I am going to Toledo and expect to stay there until Doña Luisa has put the convent in some sort of order.[3] She wrote telling me that she was sending an overseer there, but she is very slow about it. I am well. . .

[3] See *Letter* of June 15, which states that the building of the Malagon convent was still unfinished.

END OF THE FIRST VOLUME

APPENDIX

St. Teresa's address to the nuns of the Incarnation on entering the office of Prioress there in October, 1571.[1]

When the community went into the Chapter room in the morning, they found the Saint sitting at the feet of the statue of our Lady which she had placed in the stall of the Prioress with the keys of the convent in its hands. She then spoke to them as follows:

'Señoras, my Mothers and my Sisters, Our Lord has sent me to this house to undertake my office by order of obedience: an office which I never expected to fill and am very far from deserving. The choice has pained me, for not only does it require of me more than I know how to carry out, but it has also deprived you of your right of free election, giving you a Prioress against your will and choice—and such a Prioress that it will be much if she succeeds in learning the many virtues of the least among you. I came solely to serve and comfort you in every way I could, in which I hope the Master will help me greatly, for in all else every one of you could teach and reform me. Therefore, my Señoras, consider what I can do for each of you, for I would most willingly do it, were it to give my very blood and my life for you. I am a daughter of this house and your sister, and I know the state and the needs of all, or of the greater number of you, so there is no reason why

[1] On January 19, 1572, St. Teresa, in a vision, saw our Lady in the stall of the Prioress: (*Rel.* iii, 16.) since then, no one has used that seat. (See *Pref. note* of *Letter* xxxv, p. 87.)

you should hold aloof from one who is so wholly yours. You need not fear my rule, for although hitherto I have lived among and governed Discalced nuns, by the mercy of God, I know how others should be ruled. My desire is that we should all serve God peacefully and that we should do the little enjoined by our Rule and Constitutions for the love of that Master to whom we owe so much. I am well aware of our weakness which is great; yet though our deeds should not attain so far, let our desires do so, for the Lord is compassionate and will by degrees cause our deeds to keep pace with our intentions and longings.' (Fuente, Vol. III, p. 152.)

Account of St. Teresa's foundations by Father Julian de Avila.

Father Julian, chaplain of St. Joseph's, used to accompany St. Teresa on her foundations until there were Discalced Friars to take his place. These extracts are taken from his *Vida de Santa Teresa* which was used after his death in the second judicial enquiries made in Avila in 1610. The book was lost, and discovered in 1881 by a French priest, M. l'abbé Le Rebours. He and Don Vicente de la Fuente published it in 1886. It is thought that an edition of St. Teresa's works would not be complete without his quaint and touching account of the early foundations.

The foundation at Medina del Campo was made on August 15, 1567. An account of it is given in Chapter III of the 'Book of Foundations.'

The holy Mother, having the necessary patents and an express order to found convents, thought it was time to act on them. After having prayed and considered the subject carefully, she decided to make her first foundation after that of St. Joseph's, Avila, at Medina del Campo,

a suitable place near Avila. Although without money for the necessary expenses, she sent me to obtain the licence from the Abbot at Medina, as with the patents given her she only required the consent of the Ordinary. I went there and after the discussion which took place, had to ask for a judicial enquiry on the use and benefit the new convent would be to the town. God was pleased that the enquiry should be highly satisfactory, being supported by witnesses of sanctity and authority. Among them were the most notable of the Fathers of the Jesuit's house there, who as most of them knew the holy Mother personally were very glad to speak in her favour. They realized what a boon to the town would be such an excellent community and the help it would afford to souls under their direction. They were acquainted with all particulars of the holy Mother's actions and the life led in the convents she was about to found: in fact, as regards many points, allowing for the difference of sex, the Constitutions strongly resembled those of the Company of Jesus. Therefore they were pleased to see convents of Discalced Carmelite nuns established where they lived and were as intimate with them as their Rule allowed. . .

To return to the enquiry. I invited the principal citizens, particularly the *regidors*, to bear testimony in our favour. The information being over and leave obtained (which had taken a fortnight), I hired a house as the holy Mother had directed. It was the best and most important in all Medina. I settled the matter, undertaking to pay an annual rent of 51,000 *maravedis*. The Mother was highly delighted both at the excellent information and fine convent I had secured. As for the cost, she did not count that, though I can safely say that when I took the house at a yearly rental of 51,000 *maravedis*, she had not 50 *maravedis* in the world—in fact, we had to borrow funds for the journey. She neither trusted in money nor lost heart at the difficulties before her, as since her terrible struggles at Avila she so relied

on God and subjected herself to His will that no persecution affected her, or at least it did not diminish her courage. Realizing that her enterprise affected God more than herself, she did her part fearlessly, firmly trusting that the Master for Whom the work was done would prosper it. Sometimes, when things did not succeed as she expected, I have heard her say: 'Master, this affair is not mine but Thine. If Thou wishest to accomplish it, Thou canst: if not, Thy will be done!' Then she was as happy and contented as though she had gained all she wanted.

I returned to Avila, delighted with the reception and authorization I had received. The Mother at once chose the nuns to take with her, most of whom came from the Incarnation, as there were none to spare at St. Joseph's. My testimonials having been so good the matter was not kept a close secret, but became known to almost every one in Avila. Seven nuns went, all of whom were of good position and very devout; in company of such a Mother they felt courageous enough to encounter any difficulties. There were three or four waggons for the nuns, their luggage and the furniture they would require: the muleteers, etc. walked; I cannot remember whether any one rode except myself.

The first stage of our journey took us to Arévalo. When we were a quarter of a league off, a messenger gave me a letter from Alonso Alvarez, the landlord from whom we had rented the house. He requested us not to leave Avila until we had come to some agreement with the Augustinians who lived near the house and objected to having a convent close to them. The Fathers were his friends, he did not wish to annoy them, and consequently would not let us enter his house without their consent. At this news, remembering what a sensation our departure had caused in Avila, I thought of the laughter and ridicule that would greet our return, especially on the part of those who had disapproved of

our project. I thought I had succeeded so well, but now I realized that I had done harm to the Mother and the nuns who had already started. I was deeply distressed and entered Arévalo with a heavy heart, not knowing how to escape from the dilemma. Then I told our Mother. Brave as she was, the blow disturbed her, although she felt it less than I who have not such a stock of courage. Yet she must have foreseen many trials and difficulties.

It was the night before the vigil of the Assumption and as the Mother had set her heart on founding the convent on that feast, which now seemed impossible, she was greatly disappointed. We spent most of the night in discussing ways and means, though it appeared only 'fighting against death.' God permitted that some important persons in whom the Mother felt much confidence, should be at Arévalo that night.[1] We agreed that, in spite of all, we would go to Medina but with a smaller party. We at once sent back the attendant to Avila and some of the nuns went to a place in the neighbourhood where Vincente de Ahumada, brother of one we took with us, was parish priest. They were taken there by Alonzo Estaban, an excellent priest of Arévalo, while I was to escourt the Mother and two of the nuns to Medina in the morning.

We were to pass through Olmedo where the illustrious Bishop of Avila was staying, and were told that outside the town lived a widow who possessed a house in very bad repair in Medina which she had left in charge of a steward and housekeeper. The Mother explained matters to the lady who gave us permission to make use of her property if we needed it; to tell the steward to leave it at once, and to make use of some tapestries we should find there. Cheered by the prospect, we set forth in better spirits.

[1] Fray Domingo Bañez, who was joined next morning by Fray Antonio de Heredia, Prior of Medina.

It was late in the evening when we reached Olmedo, where the Bishop welcomed us heartily and gave the Mother a coach for the rest of the journey, sending with us one of his chaplains, an excellent priest named Muñoz. We started again that evening, confident of success. I went on first to announce our arrival to the Carmelite Fathers. There was I, at midnight, thundering at their door until at last they awoke and opened it to me. When I told them my business and that the Mother was there, they set about preparing that very night so that at daybreak next morning the convent might be founded in the widow's house. Then our Mother arrived, and as in such cases she acted with decision, we took with us the vestments and altar furniture required for Mass and without further delay, started on foot—nuns, priests, the prior, and three other friars. We went through the outskirts of the city as it was the hour for driving the bulls through the streets for the bull-fights next day. Laden as we were, we looked like *gitanos* who had been robbing a church. Had a watchman met us, without more ado he would have taken us off to prison until it was known where the troop of priests, friars and nuns were going at such a time. But would they have believed the word of such a set of people, found wandering about the town in the middle of the night? Persons of the kind are generally the scum of the neighbourhood. God willed that those we met were not watchmen and let us pass with the kind of remarks to be expected from them. We dared not answer but hurried on, taking no notice.

Thanks to God and our good luck, we reached the house where the steward lived. We gave him such a bad night, what with our haste to rouse him and our eagerness to enter before meeting with any mischance, that at last he woke, opened the door, and left the house as his mistress had ordered. O Lord! when once we were inside, (it was nearly daybreak) it was a sight to

see the Mother, the nuns, and the rest of us sweeping, hanging up the curtains, preparing the altar, suspending the bell, each striving to work the hardest and rejoice the most: *Sicut qui invenit spolia multa*, we were like soldiers after a victory collecting their gains. One would have thought we had found some great treasure, as indeed we had, but it was a hidden treasure we were beginning to extract and must be inexhaustible as it would never cease to yield precious pearls: I mean, souls loved and chosen by God.

At daybreak nothing remained to be done except to make another attack—this time on the *Provisor's* house to get him to send a notary as witness that the convent was founded with the permission and blessing of our ecclesiastical superior. He sent us a notary whom we forced to rise from his bed and be present so as to duly register the act according to the legal formality lest any one should dare to oppose or contest it.

The necessary preparations were made, an altar was set up, and some sort of chapel arranged handsomely draped with tapestry, although the night was so dark we could not tell whether the chapel stood inside the house or in the street. At daybreak, on the feast of Our Lady of August, the bell was rung, for the first Mass, and all who heard it with one accord entered the chapel. The people were amazed and stared at one another, speechless with astonishment, then hurried to fetch their friends and neighbours until the space would not hold the crowd. The nuns were bound to retire when the first Mass was said and the Blessed Sacrament reserved, but where could they go? The rest of the house was in ruins and the Blessed Sacrament almost in the street. Opposite the tabernacle was a staircase leading to the only wing of the corridor left standing. The sisters shut the door at the top of the steps, the chinks of which served them as a grille for their choir through which to hear Mass, for their parlour in which they received friends, for their

confessional, their latticed window through which to peer, as well as bars to a prison in which to weep.

The fact is, that in all the journeys I took with the Mother, I never saw her so depressed: not that she was dissatisfied at the foundation having been made, but that she dreaded the future. It was necessary to watch the Blessed Sacrament all night as on Maundy Thursday, lest any one should enter and remove It. I can truly say that, though I deserve hatred rather than love, yet as long as the nuns were behind that door it was a great comfort to them whenever I went to them and they felt I was near. We hunted everywhere for some shelter in the town and would have paid any price for part of a house, but as Medina had recovered its former prosperity, every place was occupied and nothing to be had. At last God inspired some merchant in the city to help us[1]. He divided his house in two, living with his family on the ground-floor and leaving the upper stories for the community until their first home was made habitable. Later on the nuns bought the latter and spent on it several thousand ducats, which, with a great deal more, they received in alms soon after they came to Medina so that they could found a chaplaincy as well. . . .

As soon as the nuns had a home, although only a borrowed one, I was able to return to Avila as was my custom when the community were settled in a house where they could hear Mass (though it might only be a hired place), as they no longer needed me. They did not feel disturbed at being among strangers, for being servants of the Lord of heaven they knew no fear, trusting in Him who shows special mercy to those who leave home and country for Him. . . .

[1] The merchant's name was Blas. (*Found.* iii, 13. note.)

St. Teresa's second journey to Salamanca in July, 1573

THE party consisted of Father Antonio de Jesus, Father Julian de Avila Doña Quiteria de Avila, (a nun from the Incarnation, her attendant), and the Saint. They travelled on mules. (*Found.* ch. xix, 6, sqq. *Letter* xlix, p. 125.)

To avoid the heat of the sun which injured our Mother, we left Avila in the evening. Soon after we started, before reaching Martin, Father Antonio de Jesus, one of our number, had a severe fall from his mule. God willed that he should not be injured either by this or his many other tumbles while on business connected with the Order. A little further on, the attendant fell headlong from her saddle: I thought she must be killed but God preserved her, for she was unhurt. It was far into the night and very dark when we lost our donkey bearing the money[1] we were taking to Salamanca and several packages. We never found it again that night. What with the falls, hunting for the ass, and the intense darkness, by the time we reached the inn I thought it must be past midnight, so, though I felt I needed it, I refused supper, in order to say Mass next morning. When day dawned, we sent a lad to look for the donkey which was found lying down, a little way off the road. No one had touched it and nothing was lost.

We wished to celebrate Mass at a hermitage called Nuestra Señora del Parral. We arrived in good time but as the requisites were not there, I had to walk some distance to a village to borrow them from the parish priest. He was not at home and no one else could supply me. Finally, after all my trouble, the morning was gone and, much against my will, I had to leave Mass unsaid after having lost my supper and breakfast and tired myself out. The Mother had to go without Holy

[1] The dowry of the Venerable Anne of Jesus, to purchase a house for the convent.

Communion for she never stopped a journey for that purpose. I own that this did not trouble me as much as my private affairs, for to crown it all, my companions made fun of me as well they might.

Next night we had a far worse loss than that of the donkey, though they said it carried 1500 ducats. This is how it happened. We were travelling through a night as black as pitch and had divided into two parties. He who accompanied the holy Mother (I omit his name for the sake of his reputation) left her with Doña Quiteria (now Prioress of the Incarnation), in a little village street, asking them to wait until the rest came up so that we might make one party. He went off to search for the others, but when they arrived he could not discover where he had left the Mother and Doña Quiteria. The darkness being intense, he lost his way, and turn as he would, could not find the spot where he had left them. He said: 'Let us go on: no doubt they are in front with the rest.' At last, after walking some time, we caught up the others and asked them whether the Mother was with them. 'No,' they said.—'How is that?'—'She was with you,' they replied: 'what have you done with her?'

Our obscurity was double: that of the night which was of the blackest, and the far gloomier darkness of our Mother's loss. Should we return or go forward? We could not tell. Some of us shouted vociferously, the rest went to look in different directions.

We were in despair, especially the one who was at fault, and had given up the search some time before our holy Mother and her companion appeared, led by a labourer whom they had called up from his cottage and paid four *reales* to show them the way. He had the best of it and returned home delighted with his earnings. We were even better pleased at having recovered our treasure. We went on our journey, chatting and laughing over our adventures. We alighted at an inn, the floors of which

were so crowded with sleeping muleteers that we could not set a foot down without treading on them or the saddles. The Mother and nuns were forced to spend the night in a room that was not more than six feet square, so that for want of space they had to stand all night. The one good point the inns possessed was that we longed to leave them.

We arrived at Salamanca, but I will say no more as our holy Mother herself has written an account of the foundation.

The foundation at Segovia

The convent was founded on March 19, 1574. It is referred to in *Letter* lviii, p. 144. (See *Book of Foundations*, ch. xxi.) Father Julian de Avila, Antonio Gaytan, and St. John of the Cross accompanied St. Teresa and the nuns she took with her from Avila to Segovia.

After this, came the foundation at Segovia which gave us trouble, especially during the first few days. I accompanied our Mother and was under the impression that she had the authorization of the Ordinary for the foundation, as in fact she had, but only verbally. During the journey, I asked to see the licence, but she told me she had no written permission. My heart sank, for I knew we should have trouble with the *Provisor*, the Bishop being absent from his see at the time. The Mother decided to take possession on St. Joseph's day without giving notice to the *Provisor*.

I celebrated the first Mass and reserved the Blessed Sacrament in the tabernacle. O Lord God! When the *Provisor* was told of it afterwards, he had never been seen in so furious a passion, and wanted to know why he had not been told. On entering the chapel he found that Mass was being said by a canon[1] of Segovia who had

[1] The canon was Don Juan Orozco de Covarrubias y Leyva. In a letter given by Fuente he says: 'After saying Mass I had an interview with St. Teresa who said to me: "Señor Prior, it was God who led

looked in on his way to his own church, and finding the place well arranged and cared for, wished to offer the holy Sacrifice there. While he was doing so, the *Provisor* entered and exclaimed angrily: 'You had better have left this Mass unsaid.' I should think this must have been enough to destroy all the Canon's feelings of devotion. The *Provisor* looked round to see who was answerable for the chapel and had reserved the Blessed Sacrament. The nuns were already enclosed and I, seeing his rage, had hidden myself behind a staircase in the hall. Addressing Father John of the Cross, who had accompanied us, he demanded: 'Who organized this affair, Father?'—I cannot remember what the answer was, but the *Provisor* retorted: 'Remove everything immediately: I shall certainly send you to prison.' I believe that the only thing that prevented it was that he was dealing with a religious, and that, had he caught me, I should have gone to gaol. In fact, having shut up so many nuns in the cloister, it would only have been fair if I had been enclosed for once myself, though as they chose it of their own free will they cannot have felt it as I should have done.

After all, I did not run away from the prison but only hid myself lest I should go there. The *Provisor* showed such energy in destroying our labours that his wrath had no time to cool. He sent an *alguazil* to prevent any one's saying Mass and deputed a priest of his own choice to celebrate, and to consume the Blessed Sacrament. No doubt the Mother and nuns were surprised at seeing their work so easily demolished.

you here and you are bound to help me, for though I do not pride myself on noble lineage I am proud of having relations worthy of esteem. Your aunt, Señora Maria de Tapia, is my cousin, but what I prize still more is the charity you will show this convent." Then she and Isabel de San Jeronimo, who was with her, talked to me like old friends about the foundation. Next day I said Mass there and gave the Mother holy Communion and heard her confession, and for some time acted as chaplain to her and the nuns.'

As soon as I was able to escape, I hastened to the Jesuits to tell them what had happened. The Rector[1] called on the *Provisor* at once but could not mollify him. Search was made as to who were present when the authorization for the foundation was given. After much altercation, a judicial enquiry was held as to its delivery. After that, our success seemed assured. Our statement was attested by the notary with reliable witnesses so that the *Provisor* could not avoid giving permission for the celebration of Mass but he forbade the reservation of the Blessed Sacrament. In this he was right for the chapel was only the porch of a hired house. Our Mother agreed, knowing that Mass alone was required for taking possession.

Her courage shone forth in this trial: she was neither disturbed, overwhelmed, nor defiant, but spoke boldly yet courteously to the *Provisor*, being evidently helped by her Lord. . .

How the nuns left Pastrana.

(See *Book of Foundations*, ch. xvii, 15, note 23)

As soon as her house at Segovia was at peace—though not at peace as regards lawsuits—the holy Mother charged me to go with Antonio Gaytan to Pastrana to dissolve the convent there and bring the community to Segovia, on account of the Princess. She was widow of Ruy Gomez, and after his death she did not treat the nuns with the same respect and kindness as before. If she did not say outright: 'Go!' at least her actions were equivalent. Though the holy Mother was brave and persevering when founding convents, when she thought well she dissolved them as easily as she had founded them.

We arrived at Pastrana with all possible secrecy and interviewed the Prioress, Isabel de San Domingo, who expected us and was anxious to be gone. We arranged

[1] Father Garcia de Zamora.

to hire five waggons to take the nuns and a small amount of furniture they had brought with them. All being ready and the Blessed Sacrament having been consumed during the day, we prepared to start at midnight, unknown to the Princess. All our precautions could not prevent her learning the news that very evening. She sent one of her *criados*, her *major domo* perhaps, to say many things which were heard not by me, but by a Discalced Father, Fray Gabriel, as a priory had been successfully found at Pastrana.

Our plans were carried out. The nuns walked in procession to the top of a hill where the waggons awaited us. The solitude and silence were intense, and we seemed to be fleeing not from God, but from man. In fact we felt like David as he retreated barefoot with his troops from Absalom, except that there was no Semei to curse us. I have no doubt God was with us to help and comfort us, for flight needed as much courage in this case as attack at other times.

On reaching the waggons at some little distance outside the town, we ranged ourselves in marching order. Lest we should escape perils of water as well as of land, we had to pass over a river on the second or third day's journey. I believe it was the same that flows through Alcara de Henares. It is usually crossed by a ferry, but the muleteers, who knew the country well, said they would not go so far as it was some distance off, but those on foot could go by the ferry, and the waggons by the ford. Fearing lest there might be some difficulties, I remained with the drivers and went forward on my horse into the stream which did not seem very deep. The five waggons entered in single file. The first had reached the middle of the river, which was very wide, when it got into a deep and narrow current. The mules refused to advance: the drivers urged them on but they drew back. The more they were driven, the more they backed, or, if they went forward a few steps, they sank

on their knees and seemed going to the bottom. I shouted to the men to return, but try as they would, it was impossible. I was terrified and had no one to help me for every one had gone on except the waggoners and the nuns, some of whom seemed fainting with fright. The muleteers cried to the mules and the sisters must have cried to God for He willed that by dint of calling and pushing, one waggon got across. When this one, (which had the best mules) was safely on the bank, the head driver came across, unyoked the mules, took them back and harnessed them to the other carts so that each was drawn by four mules. So we escaped this danger, and I resolved never again to trust men who had put us in such trouble to save themselves the trouble of unyoking and re-harnessing the mules.[1]

I cannot remember how long it took us to reach Segovia which cost us some trouble. We entered the town on the Tuesday or Wednesday of Holy Week and the nuns were cordially welcomed by our holy Mother. Antonio Gaytan and I went home, counting our labours well spent in so good a cause and resolved to go wherever the Mother chose to take us.

The journey from Avila to Veas

The foundation was made at Veas on February 25, 1575. (See *Found.* ch. xxii. *Letters* of May, 1575. lxxv, p. 191 and lxxvii p. 194.)

After making the foundation at Segovia, our holy Mother was summoned to a town called Veas in a miraculous way of which she gives an account in her *Book of the Foundations.* It is impossible not to praise God for the ways, the means, and the many inventions by which He benefits us. Hitherto our Mother had not gone more than twenty or thirty leagues from her first convent in Avila: now, burdened as she was by age and

[1] It was revealed to St. Teresa, then at Segovia, that the nuns were in danger of death, and she said to the sisters with her: 'Let us pray for those coming from Pastrana.'

infirmities, she began to travel fifty or a hundred leagues. In fact, this time we did not stop short of Seville. She used to call on her journeys at other houses she had founded. She spent a few days at Toledo and Malagon before reaching Veas, as, these convents being recently founded, she wanted to see how the Rule and Constitutions were being kept. Thank God, in these new foundations the nuns were holy, sensible, and full of zeal for observance, fit to be prioresses of future communities. In fact, it is wonderful how well they serve God and make friends with all who have to do with them.

On our journeys we often came across good subjects for the Discalced Carmelites whom God seemed to have been keeping in reserve for her. At Malagon we met a most exemplary priest much given to prayer, recollection, and mortification, named Father Gregorio. When he saw the Mother and learnt how matters stood, he was attracted to the Order and accompanied us to Veas. When Father Gracian joined us, the Mother herself made the habit for this ecclesiastic with which he was clothed with all possible solemnity in the church at Veas. He became so good a religious that he is now Vicar Provincial of Castile.

The welcome given to the Mother and her nuns was a great contrast to her reception elsewhere in which their trials foretold the good service they would render God. At Veas it was the reverse: the people's applause and joy proved the divine satisfaction at the foundations to be made in that region. No one, high or low, failed to come to greet the community cordially. The knights who lived there made their horses prance and caracole before the waggons until they reached the church where the whole population awaited them. The surpliced clergy, bearing a cross, conducted the nuns inside in procession. Then the sisters were led to their convent where they were met by the señoras who had so long

[1] *Found.* xxiv, 3. note 11.

prayed and planned for their advent. Any one who reads the history of this foundation written by our Mother will realize what spiritual joy was felt by all. I say little on the subject because I do not wish to repeat what has been so well told. . .

Journey from Veas to Seville

St. Teresa accompanied by Father Julian de Avila and Antonio Gaytan, left Veas on May 18, 1575, taking with her six nuns and travelling in covered waggons. They reached Seville on May 26. (*Found.* ch. xxiv-v. *Letters* of May, 1575).

Many noteworthy things happened on our journey to Seville, but as our Mother has related them I need not say much. When we started, soon after Easter, the heat was so excessive that the provisions we took with us, which ought to have lasted for several days, went bad next day. She took a barrel of water as well which we wanted to have refilled at an inn, but water was dearer than wine, the smallest jug-full costing two *maravedis*. At this inn (or at some other, I am not sure which),[1] we came across some thorough rascals. Their behaviour to Fray Gregorio[2] tested his virtue severely: they must have been mad or tipsy. At last they attacked one another with knives so furiously that our terrified nuns, who had not been able to find a place clean enough to set their feet down, fled back to their waggons. In fact, the bad language was fouler than the mud. However, the men, as the people began to call the brawlers to order, ran away for fear of being taken to prison and left us in peace.

We reached Cordova before day-break on Whitsunday, thinking that at such an hour we should be neither seen nor heard, but this was far from being the case.

[1] It was the inn at Albino.

[2] Fray Gregorio Nazianzen.

Our waggons were not allowed to cross the bridge without an order from the *corregidor* for which we had to go to his house and wait until some one was stirring. Meanwhile, such a crowd gathered round the carts that, although they were covered and the nuns thought they were hidden, there was no disguising the fact that they contained religious. As it was a great feast and we were bound to hear Mass, the people conducted us to a church where it was to be celebrated with dances and processions. Never since Cordova was Cordova had Pentecost been kept as on that day for not only was there a procession of people and clergy but, most remarkable of all, there was one of nuns as well. The sisters, in their white mantles with lowered veils, entered the church two by two while I hurriedly collected all that was required to celebrate Mass and communicate the nuns. By the will of God, leave was given me in the absence of the Vicar. When he arrived, I had already begun Mass. I do not know what made him put on surplice and stole and take his place at the corner of the altar. I suppose he was scrupulous, and believing that it was not lawful for me to give Communion in his church, had come to administer It himself. When the time came, I turned round resolutely and gave our Lord to the nuns. He said nothing, but I found him waiting for me at the church door. He called me to account severely, asking why I had said Mass there without his permission. I answered unconcernedly, caring little what he said as I had got what I wanted, otherwise I think I should have retorted sharply.

We could not have avoided this publicity except by missing Mass, for if we had gone to another church the people would have followed us about the city. To omit celebrating Mass would have had its drawbacks as we were a large party, and it seemed best to burden our conscience as little as possible. Besides, I had not said Mass the day before, the Vigil of Pentecost, which had

grieved me deeply. What should I have felt, if deprived of doing so the next day as well?

We waited impatiently to get rid of the crowd. We spent the *siesta* under a bridge.[1] We drove away some pigs and took their place in the shade, thinking ourselves lucky to get such shelter from the blazing sunshine. We bore all such trials cheerfully, for the Mother's conversation gave us fresh life. She spoke gravely, told us amusing tales,[2] or composed verses, and very good ones too, for she had learnt the art and used to make them when any event on the journey suggested them. Her high state of prayer did not prevent her talking in a way that was good for souls and bodies.

When we reached Seville, affairs were not as favourable as she had expected, but she lost neither trust nor courage. She prayed continually, meanwhile neglecting no means for bringing matters right. Convinced that the affair concerned God more than herself, she trusted that, all-powerful as He is, He would dispose of it, knowing that what was not His will, no man could accomplish. Thus she surmounted all her terrible difficulties, as can be seen in the *Book of Foundations*.

Three or four days after we arrived, the holy Mother, as the rest of the party had been absent from home for some time, obtained the money and horses for us to return while she and the nuns remained in a strange place, without the support of the Archbishop. But she knew that God would not fail her—nor does He ever fail those who trust entirely to Him—and remained there, far from her friends but near Him Who has always cherished her in this life as He does now that He has called her to Himself.

[1] It was the bridge which their waggons were to cross.

[2] One of her nuns says that she was so merry that whenever she laughed every one else laughed too.

The journey of Father Julian and Antonio Gaytan to Caravaca.

See *Found.* xxvii, 3, and *Letter* of July 10, 1575.

I SHOULD never end if I began to describe what we suffered, both in coming and going, from snow and other inconveniences, but I will not leave untold what happened before we reached Caravaca.

We were very tired after a long day's journey when we arrived at night-fall at a place called Moratella. The inn—the only one in the village—was so crowded that we could not find room to turn round in it. I said to my fellow-traveller: 'It would be less trying to walk the remaining two leagues than to stay one night here. The only fear is lest we should lose ourselves as we do not know the way but we can avoid that by taking a guide.'

He agreed: we found a man, hired him and set forth at once, resolved on reaching Caravaca in two hours. The night was dark, the rain fell in torrents, and we were walking very fast with the man in front of us when we suddenly saw him flounder into a ditch. We shouted: 'Brother, have you lost the way?'—'Yes, Señor,' he answered very calmly.

I do not wish to repeat what we said in reply, wandering as we were over a trackless plain. However, my companion laid all the blame on me, accusing me of teaching the man contemplation on the way. The fact is, I had been instructing him on the ten commandments, and, as often happens to those who tread the way to heaven rightly, he had lost the way on earth. No doubt the real reason was that he had drunk so much from the keg he strapped on his shoulder before starting that he did not know where he was going. We sent him off in disgust, and were left alone with no more idea than a blind man what direction we were taking. After walking a long distance, we saw a shepherd's fire on a hill. We called to him to direct us, but to save himself the trouble of coming down he shouted: 'This way, that way!'

Consequently we so completely lost our bearings, that we could not even get back to the shepherd, but wandered about in search of shelter until morning. None could be found. We groped on hands and knees to find a path which would be sure to lead to some village, and when at last we came on one there seemed some hope of discovering a habitation.

We could not tell whether we were advancing or returning. Then we saw a man and thought we had come across some one who could direct us, but it proved to be the very man who had left us, lost like ourselves, with no idea where he was going. We did not pity him enough to take him with us and would not be indebted to him for guidance after his mistake, so left him to himself. At last, utterly exhausted by walking on such bad roads, we heard the barking of dogs. We listened more keenly than if it had been the sweetest music, lest we might be mistaken. On reaching the dogs, we found ourselves near the walls of a village which had been hidden from us by the darkness. We woke up the owner of the first house we came to and enquired the name. When he answered 'Caravaca,' our souls came back to our bodies and our troubles were forgotten, though we never stopped talking of what a *cara vaca* (a dear cow) it had proved to us. We took refuge in an inn where we waited for day-break which was not long in coming.

Father Gracian's account of how Father Julian de Avila took the scapular of our Lady of Mount Carmel at Veas.
(Peregrinacion, Dial. XIV. p. 226.)

The Mother took with her as companion and confessor a very holy, devout, recollected, and timid old priest named Father Julian de Avila, brother of one of the first nuns who took the Discalced habit at St. Joseph's, Avila. He asked me to give him the scapular of the Order so that he might gain the favours and indulgences

attached to it. To do him more honour by making the ceremony as solemn as possible, I told the nuns to come one day after dinner to the grille with lighted candles in their hands, singing the *Veni Creator* and wearing their mantles, as was usual when giving the habit. They placed before me a basket containing a habit to be blessed for one of the nuns and Father Julian's scapular. Telling him to kneel down, I preached a long sermon, lasting over an hour, in praise of the Order and the religious life. The nuns were delighted and surprised at Father Julian's becoming a friar, though the Mother Teresa was astonished at his having said nothing to her about it. Meanwhile Father Julian (as he told me afterwards) had never felt such anguish and dismay in his life. On the one hand, he reasoned: 'How can I, who never wished or even thought of such a thing, become a friar?' besides, he had to support his sisters and there were many other obstacles. On the other hand, he supposed God had revealed to the Mother Teresa that he was to become a Carmelite and he was bound to do so. With this conflict raging in his mind, he broke into a violent perspiration and knelt in misery until I finished my discourse by saying that, on account of his services to the Order and help to our Mother, I made him an associate, granting him all the benefits conferred by the scapular. With that he recovered from his distress, and we all laughed heartily as he told us what had been passing through his mind for the last hour.

After this, Father Julian's book ceases to record his personal experiences, the account he gives being taken from the writings of St. Teresa and other contemporaries.

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